

# THE ANSWERS

OF

Some BRETHREN of the Ministerie to  
the REPLIES of the Ministers and Profes-  
sours of Divinitie in ABERDENE,

CONCERNING  
THE LATE COVENANT.

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## ALSO, DUPLIES OF

The Ministers and Professors of ABER-  
DENE, to the second ANSWERS of  
some reverend BRETHREN,

CONCERNING  
THE LATE COVENANT.

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*If thou take forth the precious from the vile, thou shalt be as my mouth: Let them  
returne unto thee, but returne not thou unto them, Jer. 15. 19.  
Honour all men: Love the Brotherhood: Feare God: Honour the King, 1. Pet. 2. 17.*

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*Anno Dom. 1638.*

# THE NEW YORK

OF THE  
CITY OF NEW YORK  
IN THE  
YEAR 1800

# DUPES

OF THE  
CITY OF NEW YORK  
IN THE  
YEAR 1800

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THE  
ANSWERS  
OF  
SOME BRETHREN  
OF  
THE MINISTERIE,  
TO  
THE REPLIES  
OF  
THE MINISTERS  
AND PROFESSOURS  
OF DIVINITIE  
in ABERDEENE:  
CONCERNING  
THE LATE COVENANT.

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2 CHRON. 15. 15.

*And all Juda rejoyced at the Oath: For they had sworn with all their heart, and sought Him with their whole desire: and Hee was found of them.*

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ANNO 1638.

## TO THE CHRISTIAN READER.

**T**Hat you may know our proceedings, how we are brought upon the Stage, and, contrary to our expectation, are put in print; Comming to *Aberdene* on Fryday the afternoone, we received the *Demands* of our *Reverend Brethren* that night late; and, for the greater expedition, without delay, we returned our summarie *Answers* on Saturday at night. On the *Lords Day* following, we desired to expresse our selves to the people in presence of the Ministerie: but the Pulpits and Kirks were altogether refused; and therefore in the most convenient place we could have, *sub dio*, and at such houres as were vacant from the ordinarie exercises of publike Worship, we delivered our Message in the audience of many. After our last Sermon, towards Evening, we found that our labour was not in vaine in the **L O R D**: for divers persons of speciall note, both for place and wisdome, with willing heart, and great readinesse of minde, did publickly put their hands to the **C O V E N A N T**. Having the weeke following seen some parts of the Countrey, (where, besides the Presbyteries *Alford* and *Deare*, who had subscribed before, the Moderator, and divers of the Presbyterie of *Aberdene*, the Presbyterie of *Turreff*, after they were satisfied in some scruples, did also subscribe) we returned the next Saturday to *Aberdene*; where finding that some others had subscribed that week, we resolved to preach upon the morne. That night we received a *Reply*, unto which before our returne home we have made an *Answer*. All these we desire may be unpartially considered: and, if it shall please the **L O R D**, that any light shall come from our labour unto thy minde, let it be ascribed not unto us, (who neither had time nor helps for such a taske) but to the brightnessse of the Truth, and cause it selfe, and to the Father of Lights: to whom be all Glory.

What did proceed from our Penne in our Letters  
to the D.D. of *Aberdene*, concerning the late  
Declaration given to his Majesties *Commissioner*, did flow  
from minds filled with a zeale to the peace of this Kirk &  
Kingdome, and from our earnest desires of a perfect har-  
monic betwixt the King and his Subjects against all *Mis-  
takings*. This zeale of ours wee confesse made us studie  
more how to decline and to keepe our selves from touch-  
ing such of the D.D. demands as were thornie, than how  
to walke safely through them. And likewise, to make ma-  
nifest to his Majesties good Subjects in all places whither  
the D.D. demands, and our answers should happen to  
come, That matters inclined to pacification, and were in  
a faire way of settling: for which peaceable intentions we  
could conceive nothing to be more behovefull, than by  
word and write to make known to all men the foresaid de-  
claration, which his Majesties loyall Subjects presented  
to his Majesties *Commissioner*, for clearing their *Covenant*  
of all unlawfull Combination against *Authoritie*. And by  
so doing, to stop the mouthes of our *Adversaries*, and to  
stay all their obloquies. In using of this meane, it was far  
from our thoughts to wound any man, or to write any  
word which might give the smallest offence to the mea-  
nest of his Majesties Subjects; Hoping rather, that these our  
proceedings should have beene more acceptable to *Authoritie*,  
more approven of the wise and men of understand-  
ing, and more agreeable unto the minds of such as are for  
peace; than rashly and unadvisedly to have gone on in a  
Dispute of *State questions*, which hardly at any time hat h  
beene profitable for peace, and which at this time seemed  
to us (to say no further) most unseasonable and impertinent.  
Yet knowing that it were not onely base and shamefull, but  
in our persons, and in our proceedings in this cause, a very  
great incongruities, and in it selfe sinfull, to speake wick-  
edly for G O D, and to talke deceitfully for him; for that  
were, as one man mocketh another, so to mocke him, *Job*  
13. 7. 9. and to make iniquitie a meane to promove pi-  
etie,



etie, (a policie which we have not learned) as if GOD could be served with our sinnes. We have made here a briefe relation of the reasons and grounds, whereupon we have in our answers confidently affirmed, that his Majesties *Commissioner* did accept, and was well pleased with the late Declaration.

1. His G. was most earnest to have the late *Covenant* so solemnly sworne, and so universally subscribed, to be rendred, or rescinded, and did propone plausible reasons for that effect. But this by such strong impediments, as were at that time represented, and are now extant in print, being impossible to us to doe, except we would sin highly against God. His G. afterward declared, that the Kings Majesty was most willing to indict an assembly & call a *Parliament*, but that our *Covenant* in the clause of mutual defence, was a combination against *Authority*, and that we had sworne to defend one another in our owne private quarrels, as well as in the cause of Religion. This his G. desired to be removed, as a maine hinderance of the obtaining of our desires; and without the removall whereof, an Assembly and *Parliament* could not be indicted. When this motion of a Declaration was first proponed to the severall meetings, the greater part was against it: because no Declaration, containing any thing contrary to the *Covenant* could be granted, and an explanation of the *Covenant*, the meaning whereof seemed to be plain enough, would no more please than the *Covenant* it self: but by the earnest dealing of some Noblemen of his Majesties Councell, sent from the *Commissioner*, with some Commissioners sent from every meeting: It was thought meet in end, that a Supplication containing a Declaration should be formed, which at last his G. did receive at the hands of the Supplicants, & upon the receiving thereof, promised to deal with the Kings Majesty for obtaining a free Assembly and *Parliament*, which he refused to undertake without this Declaration. Thus by the very nature and course of our proceedings about this point, it

is

is manifest that the Declaration was, at least in this farre  
satisfactorie to the *Commissioner* himselfe, that hee did pro-  
mise to mediate for an Assembly and Parliament, which  
was both the summe of our desires, and the onely end of  
this Declaration. So that no man could in any reason thinke  
that we should have wronged him in affirming that his G.  
did accept, and was well pleased with that Declaration  
since upon the sight, receiving, and hearing thereof, he pro-  
mised to doe his best endeavours with his Majestie for ob-  
taining what was petitioned by us, which before and with-  
out it, his G. had utterly refused to doe.

2. The three Noble-men of his Majesties Counsell who  
were imployed by his G. about this Declaration, did re-  
paire ordinarily to him for advising what forme of Decla-  
ration would best please, and give best satisfaction. And  
we had great reason to thinke that the forme which pleased  
their Lordships should not be displeasing, or unacceptable  
to his G.

3. After that diverse formes of Declaration were drawn  
up, and none of them was found to give satisfaction: at last  
it was thought good, that one should be formed by way of  
Supplication for a generall Assembly and Parliament.

And because the maine hindrance of obtaining thereof,  
was that our *Covenant* was suspect to be a combination a-  
gainst *Authoritie*, it was found necessary that this impedi-  
ment should bee removed by declaring that no such thing  
was intended in the *Covenant*. This forme of Supplication  
did first please the three Noble-men, and thereafter, di-  
vers parts and expressions of it were corrected by his G.  
particular direction, which are still kept in remem-  
brance, and in the notes of the Noblemen and others at that  
time imployed about this work fro their severall meetings.  
This made us to thinke that his G. was well pleased with so  
much as was corrected by himselfe, and that his G. would  
have also corrected other parts and expressions thereof, if  
he had not been well pleased with them: and therefore made

us secure that his G. would not have been offended that we or any other, should have affirmed so much.

4. Wee have reason to think that the first Declaration which was shewne to the Petitioners by the three Noblemen sent from his G. to negotiate with them, would have given satisfaction; why then shall wee not thinke, that the Supplication mended by his owne particular direction, not in the Petitionie part, but in the Declaration which it contained, might in like manner satisfie.

5. Among other parts of the Declaration which were mended by the Commissioners direction, One was in the beginning thereof, where, in place of that which was first written *That the Kings Majestie had conceived the Confession of Faith and Covenant lately renewed by us his Majesties Subjects to be an unlawfull combination against Authority*; His G. would have it changed thus, *That his Majesties Commissioner hath conceived the Confession of Faith, &c.* We might therefore have imagined that the Kings Majestie possibly would not have been pleased with our Declaration, but it could not so much as enter in our mindes that his Majesties Commissioner, who would have the words to expresse his owne dislike, and not the Kings, should not for his owne part beene pleased with it, or bee offended with us, for affirming so much.

6. There was some reasoning between the three Counsellors and the Petitioners, whether the words of the Declaration should bee thus conceived, *a maine Hinderance*, or, *the maine Hinderance*, for which later conception the Petitioners did plead, That this which was the maine hinderance being removed by their declaration, for which end they were moved to make it, there might be no more hinderances after ward, or at lest so small ones that they might easily be put out of the way, and the truth is, that since the removall of that maine hinderance, wee have heard of no particular hinderance from the contents of the *Covenant*. This also did make us to say with the greater confidence that the Declaration did please.



7. When the Declaration was received by his Majesties  
Comissioner, was read openly, and was confirmed heart-  
ily by the oath of the petitioner, His G. declared that he  
verily believed that they meant what they spake, that he  
hoped what they had written should prove satisfactorie to  
his Majestie, and that hee would against the time appoin-  
ted doe his best endeavours with his Majestie for obtaining  
our desires, which could not but make us conceive that his  
G. was satisfied with it himselfe.

8. Although all the companies of petitioners could not be  
present to hear with their owne eares, the words that were  
spoken, yet all of them had so much as we have written, re-  
ported unto them, not by uncertaine rumour, but by the  
faithfulnesse of their Commissioners; and upon the certaintie  
of this report, and certaine evidences of the truth, they  
rested satisfied, and were put in hope of a generall Assem-  
bly at the *Comissioner* his return. Which hath made them  
also now in their answers to the last of the late propositions  
made unto them by his Majesties *Comissioner* after his re-  
turne, to affirme, that his G. accepted their Declaration as  
the most ready & powerfull mean, which could come with-  
in the compasse of their thoughts, for clearing them of that  
objected combination, like as they have testified no lesse in  
their letters to others. So that if we have erred in our af-  
firmation, we have not erred alone, but have beene carried  
away with the common error of so many as were here  
convened, without exception of any one.

9. As it is very unbecoming our profession & calling, so  
was it very far from our minde & desire, in our answers to  
touch the honourable Lords of Counsell, or any in autho-  
ritie under his sacred Majestie. If the Act of approbation  
with the Subscriptions thereof, (the ground of the mis-  
sive) was torne and rescinded and the missive it selfe, once  
thought fit to bee sent, was returned and promise given,  
that it should not be sent, there was no lesse done than was  
assevered by us. What reason wee had to affirme that this

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was done upon the Supplication & complaint of the lieges, may appeare; if it be remembered, First, that some of the honourable Lords of Counsel after they were informed by the supplicants, what prejudices were done to their cause by the Act approving the Proclamation, were passionately desirous to have the Act rescinded, and did declare that they would not spare to deal with the Commissioner for that effect. 2. When it was required by the Suppliants, that another Act should bee made bearing, that by their subscribing the Proclamation they had not given their Approbation to it, it was often and at large answered, that they did not by their Subscription approve the Proclamation, but onely gave warrant thereby to the Clerke for registration, and to the Herald for publishing the same. And thirdly, the Suppliants presented a petition containing the reasons of their desires, and could not bee satisfied, except upon these reasons the Act were rescinded, and the missive stayed. This supplication was received by the Commissioner, was openly reade, and answer was given by his G. that their desire should bee satisfied. All this in substance was knowne to many thousands before any word was seene from our Pen, neither had any thing written by us come to the sight of the world, if it had not beene put to the Presse by the D.D.

So much have we beene constrained to say for vindicating our selves, who esteeme it to bee our chiefest comfort and greatest glory, that we plead for the cause of God, and truth of Religion, and desire neither in our plea, nor in our preaching for the defence of the trueth to alledge any untrueth. We have written nothing before, or at this time, from an humour to contradict any man, or to wrong the meanest, far lesse any of the honorable Lords of his Majesties Counsel, & least of all his Majesties high Commissioner, But doe confesse that there was much insisting, great working on both sides; & many meetings, before the forme of Declaration could bee agreed upon, and received: And we  
doe

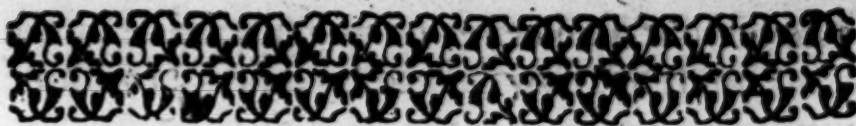
doe believe also that the rescinding of the *Covenant*, so vehemently urged, was that which would have given him, as his Majesties Commissioner, greatest satisfaction, Neither are wee ignorant that *Partly* through the malignacie of Sycophants watching all opportunities to promote their owne projects; *Partly* through the rubs and difficulties which occur in working of great matters to their wished ends; and *Partly* through the busie and everweaning conceit of some who would seeme to bee somewhat that they may warme themselves at a combustion, and who are readie to raise suspitions against the wisest and best affected to *Authoritie*, much must bee written and spoken *per rationi diftato*, which otherwise would not bee thought so necessarie. Yet cannot wee conceive but the acceptance of the Declaration of the loyaltie of his Majesties subjects set downe in writ, and seconded by oath, was good service to the King, and that labouring with his Majestic to possesse his royall heart with the best conceptions and constructions of the actions of his well meaning, and honest hearted Subjects, deserveth from them the increase of that respect, and honour which they owe to all whom God honoureth to bee instruments of good and happinesse to this Kirke and Kingdome, which the *L O R D* establish under his Majesties long and prosperous reigne.





## TO THE READER.

**G**ood Reader, what could not be performed by us in Printing our Answers severally after their owne Replies, let it bee supplied by thy selfe in reading. And if there bee any part of our Answers which seemeth not to be relative to the Replies, let it bee imputed to the D. D. whose printed Copie agreeth not with that, which in writ was sent unto us under their hands, & unto which our Answers were made. Neither is it our fault that our answeres have not come to light before this time, we having sent the same, without the changing of one word to bee printed at Aberdene, before our coming from that part of the Countrie: This must bee ascribed to the ordinary difficulties and hinderances, which use to oppose the Trnth and a good cause in the World, and which, it is not meete now to specifye.



TO OVR REVEREND BRETHREN.

The Doctors and Ministers of Aberdeene.



That our *Answers* (Reverend and beloved Brethren) have not given you full satisfaction, as it may be imputed to our weaknesse, in the defence of so good a cause, so may it proceed also from your owne prejudice against what could be said by us, which we have some reason to suspect for two causes, one is, that your *Demands* which we conceived to have been intended meerly for us, and were sent unto us from you in write, were published before our coming in print, like as you have now printed & published your *Replies* before you had seene our *Answers* unto that which we received from you last in write, we having promised to the bearer, to return an Answer shortly ere we departed the Countrey. This may seem rather to be a seeking of victory from prejudice, than a search of verity for satisfaction.

The other cause of our suspicion, is, that the grounds of our *Answers* to you have proven satisfactorie to others, who for Age, and gifts of Learning and Understanding, are prime men in this Kirk and Kingdome, and to whom modestie will not suffer you to preferre your selves. But whether

whether our weaknesse, or your prejudice be the cause, must bee now judged by others, to whose view yee have brought us: Whom therefore wee with you heartily desire unpartiallie to consider our first and second *Answers*: wishing and hoping that partialitie, prejudice, and all worldly respects and feares, layd aside, the naked Truth shall bee seene of all her lovers. Concerning your confidence of us, as wee in love judge, that yee thinke not yourselves to bee striving against the Truth: so may yee conceive, that wee can no more bee brought to your minde, than wee can bee drawne from our profession of our Religion, as it hath been reformed, sworne, and confirmed by the late and preceeding Covenants, and from following the example of our religious Reformers, and the many Worthies succeeding them in this Kirke, who would have beene glad to have seene the dayes which wee now doe see: and for which wee pray, that both yee and wee may bee thankfull: so shall it not be imputed unto us, that we have not discerned, and used the day of the Lords visitation: so shall wee all rejoyce together in the Day of the LORD.

*To the first Reply.*

**Y**OUR experience in your *Disputes* against the common *Adversarie*, wherein you say ye are so frequent, no doubt) taught you how easie a matter it is to hath (1y *Objections* against the Truth, and Cause of Gods multip



and your selves know, that your *Objection* against our *Calling*, and the *Warrant* of our comming to you, was framed, and published in print, before it was propounded unto us: and ere our *Answer* could bee had; but so soone as we did heare your *Demands*, we answered incontinent, in the humilitie and truth of our mindes, that wee were to obayde nothing upon you, or your flocke, by any particular *Authoritie*, *Civill* or *Ecclesiastick*, but that wee did come in all meeknesse, to represent unto you the present case of this Kirke, and in love to intreat you, to joyne with us, for the peace thereof, which wee did without wronging any lawfull *Authoritie*, wee did shew the *Warrant* of the highest and greatest *Authoritie*, though wee had not beene sent from almost the whole Kirke and Kingdome, lawfully convened at this time, for the preservation of *Religion*, and of the *Liberties* and *rights* of this Kingdome, so sore shaken, by the usurpation of the *Prelates*, and their *Favourers*. Let us consider one another, to provoke unto love, and to good workes, &c. saith the Apostle, *Heb. 10. 24*. And where ye object, that without your leave we preached within your *Congregation*; which is aggravated by you, as a hainous fault, both against *Scripture*, and against the *Canons* of ancient *Councells*, which yee have laboriously quoted against us, we intreat you, to bee more sparing, lest the guiltinesse, if there bee any, reflex upon your selves: for your *Pulpits* and *Kirkes* being denyed us, (not from any injurie done by us, but by your owne determination, before our comming) a necessitie was laid upon us, to deliver our message in such places, as your courtesie did permit; wherein no man will find, that we have failed, if he consider, first, That there is as wide difference betwixt *Ecclesia turbata & pacata*, the troubled and peaceable state of a Kirke: as is betwixt *Ecclesia constituta & constituta*, & many things are necessarie in the one, which perhaps are not expedient in the other. Ye speak of the *Constitution* of the Kirke this yeere, as if ye had been

speaking thereof many yeares before this time. 2. That the word of God, and the *Canons of Conncells*, will have Pastors so to care for their owne flockes, that they forbid them not, to care for the whole Kirke, especially in the time of a common *Combustion*. When the house is on fire every man ought to runne to all Roomes, where hee may quench it: when a leake striketh up in a ship, every Mariner, yea, every Passenger ought to labour to stop it. Even hee who is not universall Pastor of the Kirke, is Pastor of the universall Kirke: and the Apostle hath taught us, That we are members one of another, *Rom. 12. 4.* As all the members of one bodie being many, are one bodie; so also is Christ. *1. Cor. 12. 12.* That the members should have the same care one of another, verse. 25. If some members of this Kirke had not cared more kindly, in this time of common danger, than other some have done, the whole bodie had beene ere now dangerously, if not desperately diseased. 3. That we made choice of such houres, for delivering our Message, that the people might attend your ordinarie times of publicke worship; which maketh your charge, of the peoples contempt, or ours, of your Ministerie, to be most unjust.

In the second part of your *Reply* to our *Answer* to your first Demand, yee might have made choice of words witnessing more respect to the most part of the Kingdome now, and to the Kirke in former times, than of a *Confederation*, and *Negative Confession*: we know no other *Confederation* at this time, but this same *Laudable Covenant* which our Progenitors, and many yet living, made with God, and amongst themselves, at the commandment of *authoritie*, and according to the example of the people of God in former times. Neither is that *Scotts Confession* meerly *Negative*, since the beginning thereof is *affirmative*, and dooth virtually containe the first large *Confession* ratified in Parliament, 1567. 2. No Pastors, in our knowledge, have either beene forced to flee to forraigne Countreys, or

or have beene threatned with the want of their *stipends*, for the refusing their *Subscription*: but this we have heard, that some of them have of their owne accord, gone to Court, for procuring of *Protections* against their *Creditors*, and against the *Lawes* and *Duties* of good Subjects, have made *Lies* betweene the King and his people. Others we know have wilfully refused, to abide with their flocke: and being earnestly entreated by them, to attend their *Charge*, have left them, and have gone out of the Country, for no reason, but because the people had subscribed, and as ye know, that *arguments* have beene taken from *augmentation of stipends*, to hinder *subscription*: so ye may know, That *fear* of worldly losse; rather hindereth men to subscribe, than *scruple of conscience*. The Prelates flight, seemeth rather to have proceeded from inward furies of accusing consciences; or for feare of a storme, (which being procured by their owne doing, may bee easily prognosticated by them) than from the inforcing of *Subscription* of the *Covenant*, which in our knowledge was never required of any of the Prelates, although they bee grefeulie guilty of the breach of the *Covenant*, which they did sweare, and subscribe before. 3. Your helpe, by your prayers, and other meanes, for extinguishing of the present *Combustion*, wee still desire, but withall intreat, that you would both ioine with the rest of the Kirks of the Kingdome, in publick humiliation and fasting, which the Lord himselve doth proclaime, and call for at this time; so should your prayers bee the more effectuell, and also yee bee good instruments, according to your power, with your owne people, and the countrey about, to ioine in the *Covenant*, so should ye finde the worke of *Pacification* the more easie. 4. The *Reasons* which wee touched in our *Answer*, for proving, that ye might, without iust offence to any, ioine with us in subscribing, are not yet answered for, first, a sound *Interpretation* of the *Covenant*, although proceeding from a private person, and altogether voyde



of externall *Authoritie*, cannot make a substantiall difference: and if the *Interpretation* bee unsound, although it were confirmed with *Authoritie*, it maketh not a substantiall co-incidence. 2. Why is it denied, that the former *Covenant*, containeth *Mutual defence*, since all are obliged thereby to defend *Religion*, according to their vocation and power, and the Kings Person and *Authoritie*, which cannot possibly bee done without *Mutual defence*: and since that clause of the *Covenant*, is so expounded, and applied upon grounds of perpetual reason, in the generall *Band* drawne up, and printed by *Authoritie*, Anno 1590. 3. Yee must either prove this *Covenant* to be substantially different from the former, which is impossible, or yee must acknowledge this to have the same *Authoritie* with the former, since wee are all really obliged, in the former *Covenant*, and virtually the same warrant of King, *Counsell*, and *assembly* remaineth, and was never yet discharged: by vertue whereof the *Covenant* might have been renewed yearly by all the Subjects of the Kingdome, no lesse than it hath beene subscribed yearly by such as passe *Degrees* in *Colledges*, and such as were suspect of *Papistry* from time to time. 4. What was done by his Majesties *Commissioner*, was not done in a corner, that it needeth to be priued into, or doubted of, and what was allowed by his Grace, who had so great power from his Majesty, to declare his Majesties will, and to receive *Declarations* from his Subjects, and who was in every point so zealous, and tender of his Majesties Service and Honour: who are ye, that it should be disallowed by you? Ye will have the Kingdome guilty of *Combination* against *Authoritie*, and will not have the King to bee satisfied, when they have declared themselves to the contrary, and their *Declaration* is accepted by his Majesties *Commissioner*. This manner of dealing, is more suitable to *Papists*, and such *Incendiaries*, than for you, who desire to prove good *Patriots* in using all means of *Pacification*, 5. We are sorry that ye should be the

the first, who have accounted our *Covenant* to bee a *Confederacie*, against the Truth, since some of y<sup>r</sup> selves, and all every where have beene constrained, to acknowledge; that they ayme at the same end with us, to maintaine the Truth. And for that which displeaseth you in our way, that we deale after such a manner with people, to come in, wee answered, that wee have seene in this Land, *The day of the Lords power*, wherein his people have most willingly offered themselves in multitudes, like the dew of the morning: that others of no small *Note*, have offered their *Subscriptions*, and have beene refused, till time should try, that they joyne in sinceritie, from love to the *Cause*, and not from the feare of men: and that no *Threatnings* have been used, except of the deserved judgement of God; nor force, except the force of *Reason*, from the high respects which we owe to Religion, to our *King*, to our *Native Countrey*, to our selves, and to the posteritie: which hath beene to some a greater constraint, than any externall violence; and we wish, may also prevaile with you.

*To the second.*

**W**EE perceive, that you passe in silence that which we answered concerning the *preventing of trouble*, which by all appearance had been too sensible to many before this time, if the *Conventions* censured by you, had not been kept; we desire that ye would here declare your selves, whether ye would have rather received the *Service book*, *Book of Canons*, and other *Trash* of that kind, tending to the subversion of Religion, and to the prejudice of the *Liberties* of the *Kingdome*, than to have conveyed in a peaceable manner, to present *Supplications* to his Majestie, for averting of so great evils. Neither doe yee speake a word of the saying of K. *James*, which ought to bee regarded; both for the witness sake, who is of so great Authority, and for the testimony which containeth so great reason. For, shall not the whole bodie of a Kingdom stirre

*pro aris & focis?* or shall our religion be ruined, & our *lights* be put out, and all men hold their peace? Wee told you also, that the first part of the Act of *Parliament*, 1585. is *Relative* to another Act in queene *Maries* time, which specifich, what sort of *Leagues* and *Bands* are forbidden, and letteth us free from the breach of the *Act*; but yee have answered nothing to this, and still dispute from the Act of *Parliament*, rather than from other grounds, better becoming your *Profession* and *Ours*; and in this will so precisely adhere to the *Letter* of the *Law*, that you will have no *Meetings*, without the Kings consent, even in *Case* of the preservation of Religion, of his Maiesties *Authority*, and of the Liberties of the Kingdome, which wee are sure must bee contrary to the Reason and life of the *Law*, since *the safety of the People is, the sovereigne Law*. Although it bee true also that for our *Covenant*, we have the consent of *Authoritie* pressing upon all the Subjects in the *Generall Band*, and *Confession of Faith*, formerly subscribed for maintenance of the Religion, their *subscription* and *Oath*, as a note of their soundnesse in Religion, and of their loyalty and fidelitie to the King, and his Crown, wherein *Juris-Consultis*, more skilled in this kinde, than we need to be, have given their *Responses* and *verdicts*, in favour of us, and our *Cause*.

2. The poynt touching *Authority*, is so full of Thornes and Rockes, useth to bee so vehemently urged, to procure envy against the Gospell of CHRIST, and can so hardly bee disputed and discussed except in a large *Treatise*, to the satisfaction of King's and Kingdomes; and all having interest, that for the present wee onely wish you to heare the testimony of two great *Divines*, the one is *Whitaker*, in his *answere* to Master *Reynolds* preface, pag. 6. Stirres and tumults for matters of Religion, *Reynolds* rehearseth, that have beene in *Germanie*, *France*, *Bohemia*, as though it were sufficient for their condemnation, that they once resisted, and did not  
by



# ANSWERS.

by and by admit whatsoever violence was offered,  
 either to GOD'S Truth, or to themselves, contrary  
 to Promise, to Oath, to publick Edicts, to Law, where  
 by they were warranted to doe as they did; more of this  
 matter, will I not answer, being of another nature,  
 and cleared long since from the crim: of *Rebellion*, not  
 onely by iust defence of their doing, but also by the *Pro-*  
*clamations* and *Edicts* of Princes themselves. The other is,  
*Bilson*, in his Booke of Christian subiection, in defence  
 of the *Protestants* in other Countreyes, against the ob-  
 iection of the *Iesuit*, pag. 332. affirming, that sub-  
 iects may defend their Ancient and Christian Liberties,  
 covenanted and agreed upon by those Princes to whom  
 they first submitted themselves, and were ever since  
 confirmed and allowed by the Kings that have succee-  
 ded, they may require their owne right, save their owne  
 lives, beseech that they bee not used as slaves, but  
 like Subiects, like Men, not like Beasts; that they  
 may bee convented by Lawes, before Iudges, not  
 murdered in corners, by *Inquisitors*. This is also the  
 Iudgement of *Rivetau*, in his Commentarie, PSAL. 68.  
 Which being looked upon by you, will furnish a  
 full answer to what yee have cited at length from his  
*Iesuita-vapularis*. For betwix Iesuiticall reasonable and  
 pernicious doctrine, and practises against Princes and  
 Magistrates, refuted by him, and the loyall and sound  
 doctrine of *Protestants*: your selves know the difference  
 and opposition; like as it is cleare as the Sunne, by that  
 short *Confession*, by the *Application* thereof, to the  
 times in this present *Confession*, by our publicke *Pro-*  
*testation*, and by the *Declaration* exhibited to his Maiesties  
 Commissioner, that wee meane not onely *mutuall con-*  
*currence, and assistance in the cause of Religion*, but also to  
 the uttermost of our power, to defend the KING'S Ma-  
 iestie, his Person and Authoritie. Wee would bee glad,  
 that yee and others were witnesses to our private prayers,  
 and.

and the most secret of our thoughts, and affections concerning our loyalty to our dread Sovereigne: so should ye either cease to write in this against us, or bee forced to write against your owne Consciences.

5. When wee justify our *Conventions* and *Covenants*, from their purposed ends, we meane not onely the last and most remote ends: but the nearest and immediate, and if nothing in these can merite just censure, the *Conventions* and *Covenants* no more in that which yee call the *Object*, nor in their ends, can be culpable; what *Aspersions* have beene put upon our *Reformation*, and *Reformers*, by the malice of our *Adversaries*, cannot be unknowne to you. But wee wish, that your Engines and Pennes may bee better employed, than to joine with them in so bad a Cause, which wee expect also from your prudence, considering the people and place where yee live.

*To the third.*  
**Y**E doe well and wisely, that you search not curiously into the mindes of Princes, and Reasons of State: but whether all his Majesties Subjects bee satisfied with the last *Proclamation*, needeth no deepe search, For although possibly some had beene more pleased with a *Proclamation*, commanding the *Service Booke*, such especiallie, who either will see no errors in it, or have publickly professed, that they have beene groaning for it, yet the *Protestation* of the Supplicants against it, as it giveth most humble and hearty thanks to his gracions Majestie, for what is granted: so it testifieth upon undenyable evidences, that the *Proclamation* is not a satisfaction of our just desires: for, first, the *Proclamation* supposeth the *Service Booke* to bee no *Innovation of Religion*. 2. That it is not contrarie to *Protestant Religion*. 3. That the *Proclamation* giveth not order for discharging all the acts made in favour of the *Service*

*Service Booke* Especially that of the 19. of February  
which giveth into it so great approbation, as leaving for  
maintaining the true Religion, and to beat out all *Superstition*,  
and no waies to bee contrary to the Lawes  
of this Kingdome, but to bee compiled, and approved  
for the universall use and edification of all his Majesties  
Subjects; 4. It is so farre from disallowing the sayd  
Booke, that it is rather in fauour, that it shall be prest in  
a faire and legall way, and therefore, notwithstanding  
the *Proclamation*, the necessity of *reformation*, which con-  
taineth nothing contrary to the Acts of *Parliament*, nor  
to the dutie of good Subjects, but is the largest *Testi-*  
*mony* of our Fidelity to GOD, and loyalty to our King,  
(whosoever it may seeme to you to import) doth yet  
continue, that his Majestie may bee pleased, to grant the  
full satisfaction of our reasonable *Petitions*, and that our  
*Religion*, and *Liberties* may be preserved for afterwarde.  
Whosoever shall see himselfe to bee perfectly satisfied  
with the *Reformation* already proclaimed in the case of all the  
Kingdome that they are better pleased with the *Service*  
*Booke* and *Ceremonies*, than with the *Religion*, as it hath been  
professed in this Land since the *Reformation*.

**W**ITHE were assured that your *Demand* proceeded  
from a *mis-taking*, and therefore, according to our  
knowledge, did ingenuously, for your satisfaction, expound  
unto you the mind of the *Assembly*, but find now, that  
we have laboured to save your hands, from which wee  
have received this *Reply* unto which, concerning the first  
*Misinterpretation* you made, 1. That although we do  
neither use *abominable*, nor obtrude our *Interpretation* u-  
pon you, as bearing any obligatorie power, yet pardon us,  
that we do match you not, and put you not in the *Author*  
with the greatest part of the Kingdome both Ministers, and  
others, in whose names we recommended this *Interpretation*



unto you by all faire means, and force of Reason and in so doing, wee are so farre from the breach of our solemn *Yow*, and *Promise*, that we esteeme this to bee no small prooffe of that godlynesse and righteousness, wherein we are bound by our *Covenant*, to walke. 2. The authorative judgement of our *Reformers* & *Predecessors* is evidenced, not onely by the *Confession of faith*, ratified in *Parliament*, but also by the booke of *Discipline*, *Acts of generall Assemblies*, and their own *Writs*; wherein it will ye may find warrant for this *Interpretation*; and in respect where of, it is publick, *ratione media*, besides these middes of *Scripture* of *Antiquitie*, and of the consent of the reformed *Kirke*, which are named for middes by you.

Concerning the *Misconstruction*, it is no marvel that *prejudice*, and pre-conceived opinion, possessing the mind, make men to fall upon interpretations of their own; but in the South parts of the Kingdome, where many learned & judicious men, both *Pastors*, and *Professors* were assembled at the first subscribing thereto, wee remember of none that did fall into that *Mistake*. And the two sorts of *Notions*, such as are already introduced, and such as are supplicated against, are so punctually distinguished, that there is no place left to *ambiguities*: but on the contrary, the *Notion* which wee promise to forbear for a time onely, can not bee supposed in the following words, to be abjured forever, as *Papist* *notions*.

3. Upon a new examination of the words, wee perceive, that the *Articles of Pearch*, and *Episcopacie*, are condemned as *stronious* *corruptions*, because we promise, to labour to recover the former *purity* & *liberty* of the *Gospel*, unto which our *Answer* is; that it appeareth, that you will have all the *Covenanters* against their intention, and whether they will or not, to disallow, and condemn the *Articles of Pearch*, and *Episcopall Government*, lest they be tryed in a generall assembly. But it is knowne to many hundredth, that the words were purposely conceived, for

satis-

satisfaction of such as were of your judgement, that wee might all joyn in one heart, and *Covenant*, for establishing Religion, and opposing errors. And for your argument, whether the articles of *Peace* and *Episcopacie*, be against the purity and liberty of the Gospel or not, which is not determined by these words of the *Covenant*. But it cannot be denied, first, That in a *free assembly*, they be found to be against the purity and liberty of the Gospel, they ought to be abolished: in the meane time, it being left free by the words of the *Covenant* to all, who will stand to the defence of their lawfulness. Secondly, how can it be denied, that many corruptions, contrary to the purity and liberty of the Gospel, were they never so innocent in themselves, have accompanied these *Novations*, such as the superstitious observing of *Dayes*, *feriation* and *cessation from worke*, on those dayes, *Fasting-giving*. &c. many grosse abuses have entred in the *sacraments*, upon *kneeling* before the elements, and upon the lawlesse usurpation of *Prelates*, in respect whereof, even they who allow *Peace* articles, and *Episcopacie*, may sweare to recover the purity of the Gospel. And thirdly, who can be so great a stranger at home, as to deny, that many corruptions of *Papery* and *Arminianisme*, have entred in the Kirke, and have beene vented, and defended in Schools, and Pulpits: by reason whereof we are bound, every one of us, according to the measure of our light, to labour for recovery of our former purity. And therefore if you had cast your eyes upon the condition of this poore Kirke, as yee have pryed narrowly into the Expressions of the *Covenant*, ye might have spared both your owne labour and ours, and not laboured to skarre both your selves and others, with this shadow.

In your Argument, *ad hominem*, you should have considered, that whatsoever be our judgement, as we are particular persons, yet at this time wee were to be taken, as *Commissioners*, from the whole company of *subscribers*.

who about this point, are of different judgements, and if some of your owne judgement, had either come alone in our place, or had beene joyned in *Commission* with us, we had anticipate your *Objection*, and this ye have beene forced to see: and so your selves, in propounding your *Objection*, have answered your own *Syllogisme*, in making us to say, that ye may *swear*, and *subscribe*, seeing ye thinke not these things to bee abjured in that *Oath* made *Nov. 1581*: neither was it for you, to inquire in our private *Opinion*, nor necessary for us, to make it knowne, but to have conceived of our mindes, according to our *Commission*, and the will of those that sent us. Your *Arguments* need to bee no impediments unto your swearing of the *Covenant*. For upon your grounds, you would not have sworn the *Short Confession*, any time by past: yea, ye can not swear the *Confession* of any Kirk: nay, not the *Articles* of the *Creed*, because of the diverse *Interpretations* of the Article of *Christs descent into Hell*: or swearing them in *Scotland* and *England* ye be hoayed to swear them in diverse senses. There be some words of the *Lords prayer* as, *Give us this day our daily bread* and of the 7 *Commandments* as the words of the 4 *Commandment*, which are diversly understood: must Christians, therefore, forbear to joyn in saying the *Prayer*, or swearing *Obedience* to the *Commandments*? Neither for this doe we admit any *ambiguity*, or *equivocation*: the words certainly have but one true sense and signification, but divers persons conceive and understand them, according to the different measures of their light. Since then your *Disputation* is builded upon such a *supposition*, it must either fall to the ground, or hardly can any *Confession of Faith*, Religious *Covenant* be sworn. Offend not therefore, if we in modesty present unto you, *A dish of your owne dressing*: we meane the like *Argument, ad hominem*.

The Rites and Ceremonies which are not abjured in the negative *Confession*, are not abjured in this last *Covenant*. BNC



But the Rites and Ceremonies, which were concluded in Perth Assembly, are not abjured as you say, in the negative Confession made, 1581.

Therefore, they are not abjured in this late Covenant, as ye thinke.

The first Proposition is evident, because in the late Covenant we are bound no farther, concerning the negative Confession, but to keep it inviolable: and therefore what Rites are not abjured there, are not abjured here. The second Proposition cannot be denied by you; for these twenty years by gone ye have thought your selves free of perjury, notwithstanding of the Oath in 1581. & of your conforming your selves to the ordinances of Perth. And whereas ye alledge afterward, as before, that our supplications are satisfied, the contrary is known, by our publick Protestation, & by our last supplication & complaint presented to his Majesties Commissioner. And the urging of the service book was a sufficient reason, for forbearance of Perth articles, till an assembly: at which time it may be determined whether it be expedient, that this Kirk be any more troubled with them. Neither needeth your conscience to subscribe the forbearance of these Novations, as if swearing of forbearance, were a swearing of disobedience to authority: first, because the swearing of forbearance of a thing in your opinion, indifferent, in the case of scandall, & of sensible fear in others, of superstition, is the swearing of obedience to the Comandement of God, which forbiddeth us, to defray him, for whom Christ died, although man should command the contrary. 2. Because the articles of Perth were concluded, for satisfying, & not to presse any man with the practise of them, as was openly professed unto the Opponents, before the face of the whole Assembly, and because the Act it self giveth warrant, to forbear the practise at this time, when the memory of superstition is revived, which maketh us to think, that they who have forborne the practise of these articles, since the superstitious service book

was

was complained upon, make most truly conscience of Obedience of the Act of Perth, and Parliament, ratifying the same, and are most conforme to the Confession of faith, ratified in Parliament, declaring that Ceremonies ought to be changed, when they rather foster *superstition*, than edifie the Kirke, using the same. Last of all, You say, yee can not sweare *Forbearance*, because ye cannot abstain from private *Baptisme*, and private *Communion*: where we perceive, that, in your iudgement, private *Baptisme*, & *Communion*, are not any more things indifferent, but *necessary* *necessitate precepti*, in so farre, that the not using them, is contempt of the meanes, and a tempting of God. By this your doctrine, first, The state of the *Question* anent Perth articles is quite altered: for yee, and your *Associats*, did ever to this time alledge the *Question*, to bee of thinges *indifferent*: but now ye finde some of them so necessary, that although the generall *assembly of the Kirk* should discharge them: yet yee beloved still, for conscience of the Commandement of God to practise them. If ye have the same iudgement of *Kneeling before the Elements*, and of *festivall Dayes*, it cometh to passe amongst us, which hath beene incident to the Kirke in former ages that things have beene first brought in as *indifferent*, then urged as necessary. If *Confirmation* also in your judgement, bee not *indifferent*, but *necessarie*, we desire to understand, with what conscience it hath beene slighted, and utterly neglected by the Prelates these 30 yeeres past? and how it is, that yee have carried so small regard to the *Canon* of the Kirke, and Act of Parliament, and to the benefit of young Children, as not to require, urge, and presse the practise thereof, both in your owne *Charge*, & throughout the whole Kirke? This would seeme to be *partiall dealing*, to presse some Ceremonies, and neglect other some; while both by the same *Canon* of the Kirk and Act of Parliament are appointed, 1. Ye do hereby condemne the practise of the Kirk of *Scotland*; from the time of *Reformation*, till *Perths* Assembly; and put no small guiltinesse upon other

refo-

reformed Kirke, who use not that at all, but rather abstain from it as dangerous, which ye now doe profess to be so necessary. 3. We wish you wisely to consider whence it is, and what can be the true cause, that ye living in that part of the Kingdome, should be more pressed by the people, with the practise of private *Baptisme*, and *Communion*, than all the Kirkes in the Kingdome beside, where these 20 yeares past, rarely any such motion hath beene made, is it not because that *Papery* prevaieth there, and the people have a superstitious conceit of *Baptisme* & *Communion*, as absolutely necessary to Salvation; as if God had tied his grace to the *sacraments*; and children dying without *Baptisme*, and others without their last *Vaticane* did perish? Thus ye minister the *Sacraments* in private, as necessary *necessitate precepti*; and the people seeme to desire, and receive them as necessary *necessitate modis*; an *Evill* very odious, in that *Ordo* where the Assemblies of the people, for publick worship are frequent, where the *sacraments* might be ministered frequently enough, with great solemnitie and edification. 4. And though we doe not deny, but *Baptisme* privately ministered, by the minister of CHRIST, according to the institution, be true *Baptisme*, and, that a childe thus privately baptized, bee not to be baptized againe; (although it be true also, that private *Baptisme* maketh way to the error of 2d baptizing,) yet we hold that the necessity of the Commandement, stands onely for *Baptisme* in publick, since no Precept requireth *Baptisme*, but when the ministration thereof can be had orderly, with all the circumstances requisite; whereof this is one, That it bee ministered in the presence of that visible Kirke, whereof the Children are to bee members: for not onely the minister of *Baptisme*, and the Parents of the children, but the Congregation also hath interest in the baptisme of every member that engeth in their *Communion*, which therefore ought to bee a publick action, no lesse than the cutting off of a rotten member, by *excommunication*, ought



to be done publickly. 5 It is knowne that private Baptisme hath bred, and fostered the opinion of absolute necessitie of Baptisme, of Baptisme of women, and private persons, of Baptisme by supposition, &c. and that the ministration of the Sacraments in private places, hath beene, and is, the ready way to bring people to the contempt, and neglect of the Sacraments in publick, and to the prophanation thereof in private. 6. When all the formes of ministration of Baptisme, shall bee compared, both that of the ancient Kirk, keeping Easter and Pentecost, for the sollemne times of Baptisme, and the other of the Popish kirke, and other Kirks, not well purged of the dreggs of Poperie; ministring Baptisme and Communion at all times, in private places, & before few persons, it shall be found, that no better course could bee taken, than that which hath beene wisely appointed and observed, in the Kirk of Scotland, since the Reformation, that the Sacraments be ministered in the ordinary meetings of GOD'S people, upon which they had regard, and not unto the places of materiall Kirks, which wee adde, lest any should thinke, that wee encourage any superstitious conceits of places.

To the fifth. **T**O the first Exception, we have even now answered, and need to adde no farther concerning private Baptisme and Communion. We looked that your argument, *ad hominem*, had beene closed in the fourth reply, & with, what ye had to say against the Dispute of Popish English Ceremonies, or any other Treatise of that kinde, or any of us in particular, had beene kept to another time: for, would any of us, refuse to swear the short Confession, because ye have expounded some Articles thereof, contrary to our minde? Our desire is, that ye keep your own meaning of the negative Confession, and we keep ours, according to our diverse measures of light: and that both sides promise forbearance, as is required in the Covenant, which may be

rie well stand both with your meaning, and ours: of  
ours there is no question; and of yours there needeth  
none to be moved by you, since ye think them *indifferent*,  
and therefore in such a case may promise to *forbear* them.  
From this ground, and from the difference of the word  
*Discipline*, and *Policie*, it is easie to answer both your  
*Sorites* and *Dilemma*: for the late *Covenant* bindeth you  
to keep the former, according to the common meaning of  
the *Subscribers*, and not according to your *interpretation*  
or ours, in particular: and the horns of your *Dilemma*  
may be turned against your selves: for wee aske of  
you, Unto which of the members of the *Distinction* doe  
you referre *Episcopacie*, and the Articles of *Perth*? if they  
were abjured for ever, before *Perths Assembly*, how is it  
that yee have admitted and practised them since that  
time? for this was perjurie. And if they were not ab-  
jured, but by the short *Confession* were left indifferent,  
why may ye not, for any impediment ye have from that  
*Confession*, forbear now the practise of them? We look-  
ed not for *velitations* of this sort, which the change of  
*Commissioners* sent unto you might have prevented, but  
for some solid and grave reasons, why ye could not subscribe  
the *Covenant*, whether presented from our hands, or the  
hands of others, our Learned and Reverend *Brethren*, of  
your practise and judgement, who might have beene sent  
unto you in our place. In the meane time, because many  
are intangled with the word of *Discipline*, and *Policie*, we  
desire the Reader to remember, that sometime the word  
is taken for the *Rule of Government of the Kirk*, and cen-  
*sure of Manners*, by Office-bearers appointed by Christ;  
and thus it was unchangeable: sometimes for the *Consti-  
tution of Councils* and Acts of *Parliament*, about matters of  
*Religion*, and thus it is alterable or constant according to  
the nature of particular *Objects*: and thirdly, it is taken for  
the ordering of the circumstances, to be observed in all  
actions *Divine* and *Humane*: and thus it is variable. We

appeale with you, to the indifferent Reader; who is judicious, whether it be necessarie for your Subscription to know our opinion of such Rites and *Ceremonies* as are not of divine institution. We have reason (for any thing that ever we heard to the contrarie these 20. yeeres past) to cleave unto the words of the *Covenant*, concerning such *Rites* as are brought into the Kirk, without or against the word of God. The blessing of *Marriage* (now the second time instanced) wee conceive neither to be circumstance, it being neither time, place, order of doing, nor any such thing, nor a *Ceremonie* properly so called, more than the *blessing* of the people commanded in the *Law*, & practised before the *Law*, or praying for a blessing upon the ordinance of God, that it may be sanctified unto his people: we neither exalt *Marriage* so high, as with the *Papists* to thinke it a Sacrament; nor doe wee abase it so low, as to thinke it a paction or *Contract*, meerely civill, it being the *Covenant* of God, which cannot be dissolved by consent of the parties, as other civill *Contracts* may be: and therefore, as we will not use it superstitiously, according to the praescript of the *Service booke*, so will we not for the abuse of *Poperie*, although it were a Paction meerly civill, it being so important, withhold Ecclesiastick *Benediction* from it.

To the sixth.

**S**ilence carrieth sometimes the appearance of *consent*, sometime it is from weaknesse; and since you know also, that it may at sometimes come from wisdom and moderation, why doe ye not rather keepe silence your selves, than make such an *interpretation* of ours? We deny not but *Divines* both ancient and moderne are against us, concerning the *lawfulnessse* of the things controverted: but we withall affirme, first, That *Divines* both ancient and moderne are against you also, and both may be true, for both are *Propositions indefinite*, in a matter *contingent*. 2. That almost all *Divines* universally are for us,



us, and for the forbearance of things *indifferent*, in such a case, which is the point urged by us, and cleared before. Secondly, we deny not but the *Oath* containeth many other Articles; but concerning that of the *Novations* already introduced, if you could have beleevd us, and so many thousands as have subscribed, it containeth no more but the *forbearance of them for a time*; neither can any farther be extorted from the tenor of the *Covenant* it self, according to your grounds. If you will interpret it according to the meaning which ye thought it had the last year, and which we urge you not to change: and to promise *forbearance* can neither be contrary to that duty which ye owe to your flock, nor be disobedience to *Authority*, but a means to edifie Gods people, and obedience to God.

*To the seventh.*

**F**irst, the *Reason* propounded in the 7. *Demand*, for refusing your *Subscription*, because ye supposed *Perth* Articles to have beene abjured, as *Popish*, is answered to the full, and the impediment put out of your way. This other that ye propound concerning our conception and meaning of the short *Confession*, may be as easily removed, if ye will once beleeve, that we urge not upon you our meaning, but leave you to your owne, till the matter be examined in an *Assembly*. 2. Ye call some of those *novations* necessary; but without warrant of that *Assembly* which concluded them as indifferent, and all the rest, ye will have to be laudable: thus by progresse of time things formerly *indifferent* become *necessary*; and what was but *lawfull* before, and had much adoe to gain that reputation, is now become *laudable*: where ye plainly discover the cause of your unwillingness to subscribe, not so much to be the commandement of *Authority*, as the necessity and excellency of the things commanded. Till ye therefore change this opinion, ye cannot promise *forbearance*, neither upon our dealing, nor at the commandement of *Authority*, although *forbearance* should serve for the peace of the Kirke and Kingdome.

**F**irst, We remit the Reader to our Answer and your Reply, which, we hope, shall be found no *Confutation*.  
 2. We observe, That ye have not answered our argument, for our *swearing the Defence of the King and his Authority*, with a *specification*, which ye call a *limitation*, wherein we have followed the Confession of *Faith*, ratified in Parliament, the Kings *Confession*, and Act of Parliament, upon which ye will not do well to fasten so foule *imputations*, and put so hard *Constructions*, as ye doe upon us for inserting in our *Covenant* what they have said before us. If our *specification* be right, why censure you it? If it be wrong, why fasten you not your censures upon the *Fountain* from which it is derived? The *Loyaltie* of our intentions to maintain the Kings person and honour, is fully expressed, that it hath given content to those who are nearest his Majesty: and we should wrong not only them, but also the *Covenant*, and the *Subscribers* thereof, if we should make new Declarations to others of greater *distance*, who wrong both the King and themselves in craving them. 3. To doe with a doubting *Conscience* is a grievous sinne, but to make and multiply *doubts*, for *hindering a good work*, and to oppose against a shining *Light*, is no lesse grievous. Ye spake before of a *limitation*, and now ye have added *Precisely*, as if the naming of our *Dutie* were the excluding of all other *Duties*. We all by our *Oath of Allegiance*, by his *Majesties Lawes*, and by other *Obligations* acknowledge, that we owe many other *duties* to the King, which were very impertinent to expresse in this *Covenant*. 4. What kind of Conference ye meane, whether by word or writ, we know not; but while we were amongst you, ye know what notice ye were pleased to take of us, and we have no delight to resent it.

## To the ninth.

**F**irst, We are ashamed to draw the *Rug-saw* of *Contention* to and fro in a continuall *Reciprocation*, concerning the *forbearance of Perth Articles*, and therefore  
 for-

# ANSWERS.

forbearing to doe so any more, we referre the Reader to our former Answers. 2. We doe not affirme that the only reason why *Kneeling* was appointed, was because all memory of *Superstition* was past. There be indeed other reasons expressed in the *Act*, but such as the authors thereof may be ashamed of, as both perverting the Text, *Psal.* 93. as making *Kneeling* to be necessary in every part of Gods Worship, and as giving matter to many Treatises, proving *kneeling* before the Elements, to be *idolatry*, according to the *Act*, unto which we now referre you: but this we say, (which is manifest by the *Act* it selfe) that in the case of present *Superstition*, or feare thereof, all other reasons had not beene forcible to enforce *kneeling* then, nor can have force to continue kneeling now. This feare hath beene great this yeare by-past throughout the kingdom, by reason of the many Superstitions of the *Service booke*, which it may be ye no more acknowledge, than ye doe the superstitious disposition of the people, because they are not that which they were at the time of Reformation. 3. We would heare what *Malice* it selfe can say against the words of the Protestation, *That it shall be lawfull unto us to defend Religion, and the Kings Authority, in defence thereof, and every one of us of another in that cause of maintaining Religion, and the Kings foresaid Authority, and to appoint and hold Meetings to that end:* like as our *Proceedings* have been in themselves most necessary and orderly meanes, agreeable to the Lawes and practise of this Kirk and Kingdome, to be commended as *Reall Duties* of faithfull Christians, loyall Subjects, and sensible members of the body of the Kirk and Kingdome, and tend to no other end, but to the preservation of *Religion*, and maintenance of the Kings Authoritie.

To your *Interrogator* (which ye seeme to propone, rather to be *snare* to us, than for satisfaction to your selves) we answer once for all in generall; That if this were the opportunitie to that Disputation, wee shall be found to de-



## ANSWERS.

ny nothing unto Authoritie of that which the word of God, the Law of Nature, and Nations, the Acts of Parliament, chief *Royalists*, sound Divines, and loyall Subjects give unto Kings and Princes, Gods *Viceregents* on earth; and that not from respect to our selves, but to the Ordinance of God, by whom Kings reigne. But seeing so oft, and so instantly, you presse us in this point, ye force us mutually to propone to you such Questions, as it may be yewill have no great delight to answer. 1. We desire to understand of you, Whether ye allow or disallow the *Service book* and book of *Canons*? If ye disallow them as an innovation of *Religion*, why have ye not either joyned in *Supplication* with the rest of the Kingdome, or made a Supplication of your owne against them, or some other way testified your *dislike*? Next, Whether it be pertinent for men of your Place and Qualitie, to move Questions of *State*, touching the *Power of Princes*, and liberties of *Subjects*, after his Majesties *Commissioner*, and wise States-men have received satisfaction of the Subjects, for suppressing such motions as yours? 3. Whether do the *Subscribers* more tender his Majesties Honour, by supposing his constancie in profession of *Religion*, and equirable *disposition* in ministration of *Justice*: or ye, who suppose he shall fall upon his religious and loyall Subjects with force of Armes, contrary to both? 4. Whether the joyning of the whole Kingdome, in the subscription of the *Covenant*, or the entertaining *division*, by your writing, preaching, and threatning of your people, otherwise willing to joyne, be a more readie *Meane* to settle the present *Commutations* of the Kirk and Kingdome? 5. If the Prelates and their followers, labouring to introduce *Poperie* in the Land, make a *Faction* by themselves, or as the *Guilians* in *France* did abuse his Majesties name, in execution of the bloudie Decrees of *Trent* (which God forbid) we aske, Whether in such a *Case* the lawfull defence of the body of the Kingdome, against such a *Faction*, be a

*refilling of the Magistrate, and a taking Arms against the King?* If ye affirme it to be, is not this to take part with a Faction seeking their owne ends against the Commonwealth of the Kirke and Kingdome, and Honour of the King? If ye say *not*, why then find you fault with our *Protestation of defending the Religion, Liberties, and Laws of the Kingdome, of the Kings Authority, in defence thereof, and every one of us of another*, in that cause, as if it were an unlawfull combination against *Authority*? 6. Whether doe ye thinke Christian Magistrates to be of so absolute and undoubted power, notwithstanding of the *Promise* or paction made with the Subjects at their *Coronation*, or of any law made for the establishing their Religion and liberties that there is nothing left but suffering of *Martyrdom*, in the case of publick *invasion*, of their Religion and Liberties? If ye thinke that any *Defence* is lawfull, why misconstrue ye the Subscribers of the *Covenant*? If not, how can you be free of flattery, and of stirring up Princes against their loyall Subjects, for such ends as your selves know best? We verily beleeeve that ye shall report small thanks, either of so good and just a King, or of so dutifull Subjects, for entring within these Lists. It is enough that such *Questions* be agitated in the Schooles, and that with as great prudence, and as circumspectly as may be.

*To the tenth.*

First, ye take us in our 4. *Reply* to be the penners of the *Covenant*, and yet will rather wrest the words of it to your owne meaning, than receive the *interpretation* thereof from us: for we prejudice not your libertie of conception of that short *Confession*, but permit it to your selves, whatsoever may be the private meaning of some who have subscribed; yet there is nothing in the late *interpretation* that condemneth the Articles of *Perth*, and Episcopacie, as *Popish Novations*. Ye may voice and reason in an *Assembly* as freely concerning them, and give  
your

your judgement of them, without prejudice, notwithstanding of your *Oath*, according to your owne grounds, as you would have done at the Assembly of *Perth*. 2. We hope ye be not so ignorant of the estate of the Kirke, neither will we judge so uncharitably, as to thinke you so corrupt, that in your opinion there is nothing hath entered into the Kirke, since that time designed by you, beside Episcopacie, and Articles of *Perth*, which can be thought prejudiciall to the libertie and puritie of the Gospel.

*To the eleventh.*

**F**irst, ye finde fault with us, that wee have not upon this occasion given you that testimonie which wee owe to you, of your sincerity, and professing the *Truth*, and therefore, to supply our defects, have taken an ample Testimonie to your selves, of *paines in Disputing, in writing, and preaching against Popery, in processsing of Papists, and in doing all things which can be expected from the most zealous, of frequent prayer to God, of humbling your selves before him, of your holinesse of life and conversation, &c.* which have made us who were desirous to heare that Testimonie rather at the mouthes of others, that we might be no more challenged as deficient in that kinde, but give unto you your deserved praise, to inquire in matters; whereupon, if wee would beleieve the report of others, we heare, that for all your paines, *Papists*, and persons popishly affected, are multiplied, and *Papistris* increased in your towne, more than in any other towne of the Kingdome, and no lesse under your Ministrie, than any time before since the reformation; that there be in private houses, *Masses, Crucifixes*, and other monuments of *Idolatrie*; that ye had not many convers from *Poperie*, that *Jesuites* and *Priests* are countenanced there, that your people at home, and your Magistrates abroad complaine, that yee are but too sparing of your paines in preaching, and often fill your places with *Novices*: but  
this



this we are sparing to beleove; and wish that the not  
imploying of your Tongues and Penes; in defence of  
the *Service booke* and *Canons*; which are so pestred with  
Poperie (if the seeds of *Romish Heresie*, *Superstition*, *Ido-*  
*latric*, and Papall tyrannie come under that censure) and  
your willingnesse to joyne with the Kirke and Kingdome  
in Fasting and Humiliation, had been also Testimonies of  
your sinceritie against Poperie. 2. The laudable meanes  
of preaching, praying, &c. which we wish may bee still  
in all faithfulnessse used by you, may verie well agree  
with the renewing of our *Covenant* with God; and both  
being joyned, have in a short time past, produced more  
powerfull effects, to the comfort of many thousands,  
than all our prayers and preaching have done for a long  
time before: which testifie, That as it is warranted by  
the Word of God, so the motion hath proceeded from  
God. All the Arguments and *subtilities* that can be de-  
vised, will never make a People (who at this time have  
found God dwelling and working in their hearts) to  
thinke the contrary. 3. The naturall inclination of people  
to Poperie, and the perswasion of others of their disposi-  
tion, may make the people to conceive other wayes of  
the *Service booke* and *Canons*, that ere it be long they may  
be brought in, in a faire and legall way: and therefore it is  
necessary, for preventing of those and other *Evills* of  
that kinde, that the Subjects joyne in a *Covenant*, both for  
themselves and their posterity.

*To the twelfth.*

**F**irst, We have ever preached according to our mea-  
sure, and have given example of Reverence to *Autho-*  
*rity*, and the Lords Service; but we neither acknow-  
ledge the usurped authoritie of *Prelates*, for lawfull *An-*  
*thoritie*, nor the *Service booke*, for the *Lords Ser-*  
*vice*. And therefore it was so much the more intolerable  
for the *Prelates*, without Authoritie from the Kirk, or

*Parliament*, to bring in the *Service booke* into Gods owne House, upon the Lords owne Day. Which maketh it nothing strange, that people, zealous of the Truth, and of the Service of God, were stirred up to oppose: and we are very confident, that those that have opposed doe beare as loyall respect to the Kings Majestie, and will be as loath to provoke him to just wrath, as their *Opposites* are. In the meane time, why doe ye not acknowledge that the children were higher provoked to wrath by the *Prelates*, whom ye account reverend and holy *Fathers*? 2. As the preservation of our own private *Possession*, from *invasion* of others, belongeth to our selves, under the Kings protection; so the keeping of Gods House from pollution and *Superstition*, belongeth to Authority, to the Communitie of the Faithfull, and to every one in his own Place and Order. 3. We told you before, That we did no more allow Violence of that kinde, nor wee did allow the foule *Aspersions of Rebellion, Heresie, Schism & Perjury*, put upon the Noblemen and remnant *Covenanters*. And where ye aske of us, Why these tumults are not publickly by us condemned and rebuked? We aske againe of you, Why ye did not condemne and rebuke such dealing, since that it is no lesse Transgression, both against the sixth and ninth *Command*, than the other is against the sixth? And whereas ye are now so peremptory, in drawing a *Declaration* from us, answerable to that which ye have given concerning the foresaid aspersions and *Calumnies*, we having no Commission to declare the mindes of others in this point, or to give Documents, for our own private judgement, doe heartily disallow every *Wrong* of that kinde. As for the *Apologie of Doctour John Forbes* of Corfe, seeing the *Wrong* hath beene done not unto some few particular persons, such as ye say have beene wronged by some of the people; but unto the body of the Kingdome, consisting of *Noblemen, Barons, &c.* who are highly offended thereby, it were in us Presumption, and with-

without the bounds of our Calling, to take upon us to receive any Declaration of that kinde, especially wherein so many things are reproveable; as first, That his bitter speeches were occasioned by some printed bookes, affirming, that *Episcopacie* and *Perth Articles* were antichristian and abominable. Supposing it were true, did he think the Noblemen and whole *Covenanters* to be the Authors of those Bookes? And was this dealing agreeable to that Christian meeknesse so much required of us before? The Writers of those printed Bookes are not the first who have spoken so; for Master *Knox* spared not (in a Letter of his) to call this Kneeling, *A diabolical invention*. Secondly, The swearing of forbearance of the practice of *Perth Articles*, and the confirmation of the said doctrine, which we neither deny, nor affirm, to be imported in the old *Covenant*, but only in the interpretation thereof we declare, That *Promise* is only made to *forbear for a time*, doth not deserve so bitter a censure as this *Apologie* beareth upon us. 3. If the Kings Majestie, Councell, or the subjects of *Scotland*, had asked his opinion and advice, he might have used the greater libertie. 4. It is ill apologized, to call it an *holy indignation*; & worse defended, since it is such a wrath as worketh not *the righteousness of God*. 5. Whereas he desireth to be accounted in the number of these, *qui proficiendo scribunt, & scribendo proficiunt*, we could wish that he had profited better by writing, than he hath done by writing his *Irenicum* first, and now this *Warning*, after his *Irenicum*; for which if he make no better *Apologie*, than confessing *asperitie* of words proceeding from an holy indignation, it will come to passe of his *Apologie*, as it fared with his *Irenicum*, unto which was applied fitly what was spoken in the like case.

*Aut fabrum forceps, aut ars ignara fefellit,*

*quisq; vultu cedere, cedit Equ.*

6. Whereas ye desire us to *doe the like*, if ye meane of us personally, we have declared our judgement, and



shall be carefull to approve our selves to God, and the consciences of all men, in every such dutie: and if ye meane us, and those that sent us, we shall not faile to report unto them what ye desire, although our *Commission* from you had beene more acceptable, if ye had spoken more reverently of our *Confession* and *Covenant*, than ye had beene pleased to doe in the words of your desire, and had put your hand unto the *Covenant*, which would presently have joyned us in a greater Affection, and made way for union in judgement, and perfect peace, which is the desire of our Soules.

*To the thirteenth.*

YE pretended a threefold *Scandall*, which should follow upon your *Subscription*. 1. The *scandall of dissenting* from other reformed Kirkes and famous *Divines*. 2. The *scandall of dissenting* from *Authority*. 3. The *Scandall of Perjurie*. We answered, That the controverted words of the *Covenant* being rightly conceived, and interpreted according to their true meaning, and not after the glosse which ye have put upon them, doe put you out of danger of all the three *Scandalls*; which ye seeme to acknowledge of the first two, and may by the like reason acknowledge of the third, of *Perjurie*. We dispute not of the lawfulnessse of the *Oath* given at your admission, by what *Authority* it was exacted, with what conscience it was given, nor how ye can answer for the *scandall* risen thereupon: but conceiving it according to your owne grounds, none of you will say that ye have sworne the perpetuall Approbation and Practice of those things which ye esteeme to be *indifferent*, whatsoever had consequent of *Roperie*, *Idolatrie*, *Superstition*, or *scandall*, should follow thereupon: we speake here onely of things *indifferent*, in your owne judgement; for ye have declared before, that ye think the ministration of the *Sacraments* in private places, no more *indifferent*:  
and

and therefore cannot *forbear the practice of these*, although your *Ordinarie*, and other lawfull *Superiours*, should will you to doe so; wherein *Perth Assembly*, for which you stand, is wronged by you two wayes. 1. That ye differ in judgement from them, about the *indifferencie* of the five *Articles*; and next, that at the will of your *Ordinarie*, and wee know not what other lawfull *Superiours*, ye are ready to forbear the practice of these things, which the Assembly hath appointed to be observed. What *Oathes* you have given at your admission, wee know not, because there is no ordinance made, *Civill or Ecclesiastick*, appointing any such oath: and because the Prelates, who arrogated that power, presented to the intrants divers models of *Articles* to be subscribed, dealing with some more hardly, and with others more favourably, according to their owne divers motives and considerations.

For some immediately after *Perth Assembly*, without any warrant from the Kirke or Parliament, were made to sweare at their admission, that they should both in private and publick maintaine *Episcopall jurisdiction*, and in their private and publicke prayers commend the Prelates to Gods mercifull protection: that they should subject themselves to the Orders that presently were in the Kirke, or by the consent of the said Kirke should be lawfully established. The word *lawfully* was not in the Principall first subscribed (as we have learned) and if it had beene exprest, it is all one, for the *Superiours* were Judges to this *lawfulnessse* and *unlawfulnessse*. We will not labour to reconcile every *Oath* given by Ministers at their entry with the present *Covenant*, but wish, and exhort rather, that they may be recalled, and repented of, as things for which they cannot answer before a generall *Assembly*.

*To the fourteenth.*

IF the words of the *Covenant* be plaine, concerning the meer *forbearance*, and speak nothing of the *unlawfulness*, no mans thoughts can make a change. 2. By this *Reply* ye wrong your selves, in forging from the words of the

## ANSWERS.

*Covenant, impediments, and drawing stumbling blocks* in your own way to hinder your *Subscription*; ye wrong the *subscribers*, in changing the state of the question, & in making a divorce betwixt *Religion* and the Kings *Authority*, which the *Covenant* joyneth together hand in hand: and most of all ye wrong the Kings Majesty, in bringing him upon the Stage before his *subjects*, in whose mindes ye would beget & breed *suspensions of opposing the truth, of making innovation of religion, & of dealing with his subjects contrary to his lawes & Proclamations, and contrary to the oath at his Coronation.* We are not here seeking *inscitie* *νενοφύετον*, or, a starting hole of ignorance, or the smallest *disloyalty of affection*; but would willingly decline that for the present, which neither his Majesties wisdome, nor the prudence of *Statesmen*, nor the modesty of good Subjects, will allow you or us to dispute. The *Crowns* and *Scepters* of Kings would be more tenderly touched than the ordinary subjects of *Schoole disputes*. The naked naming & bare proposal of certain *suppositions*, (such as some are made by you) cannot but reflex upon Authority, and sound harsh in the eares of all his Majesties good subjects, who wish, *he may long & prosperously reign over us*. 3. His Majesties most honourable privie Councell hath proven more favourable to this cause, of *maintaining the reformed religion*, than many *Pastors*, whom by reason of their place & Calling it befecmed to go before others; & although according to their wonted custome they gave *warrant* to make his Majesties *Proclamation*, yet on good grounds remonstrated unto them by the *Supplicants*, they willingly refused their *Approbation* thereof, hoping that his Majesty should be moved to give greater satisfaction thereafter: and this is not our *saying*, but a *publicke doing*, before many honourable witnesses; of which number some were directed unto you, whose report ye have no reason to call in question. 4. It becommeth us to judge charitably of the *intentions* of our *Superiours*, but most of all of the *intentions* of our dread *Soveraign*. Yet if that hold good which the *Supplicants* have offered



offered to prove, that the *Service booke & Canons* contain  
a reall innovation of Religion, we must judge otherwile *de*  
*conditione operis*, of the matters contained in the book, than  
*de intentione operantis*, of his Majesties intention, although  
the intention of the Prelates, and their Associates, the Au-  
thors and Contrivers of the books, be most justly suspected  
by us. 5. It is no delight to us, and can be but small comfort  
to you, to mention the wrongs which by you are done to us  
all who have joyned in this Covenant, & do adhere to the  
Religion as it was reformed in this Land; in your estimati-  
on and writings we are rebellious perjured hereticks, schis-  
maticks, blind guides, seducers, miserable interpreters, igno-  
rants: Shall such men as these be your reverend Brethren?  
Is this your meeknes & charity? Is this the duty ye expect  
from us? But setting these aside, ye have wronged us in  
with-holding your hand and help from so good a Cause of  
purging Religion, and reforming the Kirk from so many  
grosse abuses, and opposing all those who have modestly la-  
boured for Reformation. Your speeches in private, in your  
chambers, beds of sicknes, & in your missives, & in publick  
at tables and in Synods, which are come to our knowledge,  
we wish rather should be remembred, and repented of by  
your selves, than be recited by us, who desire not to work  
you any trouble. 6. Although there be a perpetual harmony  
betwixt the Word and Workes of God, farre contrary to  
that which we finde to be amongst the children of men;  
yet often it commeth to passe, that the Word and warnings  
of God; which we heare with our eares, are not belee-  
ved, till we behold with our eyes the plain Commentaries  
thereof in his Works. Many proofs and notable documents  
have beene observed of the Finger of God in the Worke  
in hand; the Characters of the great Workes of Gods  
more than ordinary Providence, since the beginning, are  
legible here. Then did the Lord begin this work, when  
the Adversaries were raised to a great height, and become  
intolerably insolent. The beginnings were small, and in the  
eyes of the world contemptible; such as use to be the be-  
ginnings

ginnings, not of the workes of men, but of the magnifick  
*Workes of God*; the power of God sensible in the hearts  
of many, and manifested by the joy, the teares and cries of  
many thousands, at the *solemn renewing of this Covenant*,  
hath been a matter of *admiration and amazement*, never to  
be forgotten, to many wise and ancient Pastors and Pro-  
fessors, who did also finde an unwonted flame, warming  
their owne breasts; the *plots and workings of the adversa-  
ries* have wrought against their own *projects*, & have served  
for our ends more than all that have beene thought or  
done by our selves, that we may justly say, what they de-  
vised for evill, the Lord hath turned to good: many  
thousands conveened divers times in one place, have  
been kept in such order and quietnesse, without the smallest  
trouble, in such soberness and temperance, without excesse  
or riot, that hardly can *History* furnish a *Parallel*: and what  
effects there be already throughout the Land, of *Pietie*  
in domestick worship, in observing the *exercises of Religi-  
on in publick*, of *sobernesse in diet and apparell*, and of *right-  
eousnesse and concord*, we trust shall be sensible by the *bles-  
sings* of God upon us, and shall be exemplary to the *Poste-  
rity*. These we present unto you, and unto all, as a *Com-  
mentary* written by the Lords own hand; wishing againe,  
that neither ye nor others be found fighting against God.  
*Whoso is wise, and will observe these things, even they shall  
understand the loving kindnesse of the Lord*, Psal. 107. 43.  
*Lord, when thy hand is lifted up, they will not see, but they  
shall see, & be ashamed for their envie at the people*, Is. 26. 11.

Master Alexander Henderson,  
*Minister at Leuchars.*

Master David Dickson,  
*Minister at Irwin.*

# DUPLIES

OF

The Ministers and Professors of ABER-  
DENE, to the second ANSWERS of  
some reverend BRETHREN,

CONCERNING

THE LATE COVENANT.

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JER. 15. 19.

*If thou take forth the precious from the vile, thou shalt be  
as my mouth: Let them returne unto thee, but returne not  
thou unto them.*

1 PET. 2. 17.

*Honour all men: Love the Brotherhood: Feare God: Ho-  
nour the King.*

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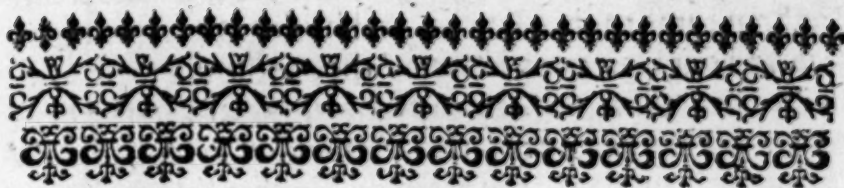
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## TO THE UNPARTIAL READER.



**I**T may be you have not as yet heard the true relation of our proceedings and carriage towards those two Reverend Brethren, who came lately hither to recommend to us and our people the *LATE COVENANT*: We declare therefore to you, That we hearing of their comming, and intention, and being of a contrary minde, resolved, that before we should give consent that they should preach to our people, we would propone to them, by way of certaine *DEMANDS*, the chiefe reasons which made us to be averse from their proceedings: promising to admit them to our Pulpits, if they should give us satisfaction, concerning the *LATE COVENANT*. We intended not to print these *DEMANDS* at the first; but afterwards, considering how much our People might bee confirmed by them, in that pious resolution which they have, to continue in the obedience of the Lawes of this Church and Kingdome, concerning *EPISCOPACIE*, and those things which were concluded in *PERTH ASSEMBLIE*; we thought good to put them to the Presse, but determined not to make use of them, by divulgating them, except we saw that our people stood in present need of them; which indeed came to passe: for

upon Friday, the twentieth of *July* last, these Reverend Brethren came to this Towne, and having that same night received our DEMANDS in writ, they returned their *Answers* unto them on Saturday following, late in the evening: but they came not to our hands, who replied unto them, untill Sunday in the morning. Neither had we leisure to reade, or consider, untill both the Sermons were ended in our Churches. Wherefore we did meet together that day, at foure houres afternoon, that we might peruse them. And at that same time, hearing that these Reverend Brethren had preached in audience of divers of our people, conveyed in the court of a Nobleman his lodging, not having obtained our consent thereto; and in their Sermons had used a forme of *Answering* to our DEMANDS, which they did publickly reade, affirming, that they had given full satisfaction to us in a written copy of their *Answers* which they had sent to us: and by that meanes had laboured to dissuade and draw our people from their obedience unto the *Articles* of *PERJ H*, and the Lawes of the Kingdome ratifying them: we knowing how insufficient their *Answers* were to give satisfaction to any who would duely ponder our DEMANDS, gave licence to the Printer to divulgate them; and the next day did write our REPLIES to their *Answers*, intending to put them to the Presse on Tuesday. But we were earnestly entreated by a Nobleman to send back to them the copy of their *Answers*, that they might revise and perfect them, & also to delay the printing of our REPLIES untill Friday following. Which we willingly granted. But wherefore this was desired of us, you may conjecture, seeing they neither added, nor diminished, nor altered any thing in their *Answers*. Upon the next Friday at night we gave our REPLIES to the Printer; and to these Reverend Brethren, who returned not to this City untill Saturday following, we sent a copy of our *Replies* in writ on the *Lords Day*; unto which we received not their *Answers* untill they came from the Presse, to wit, on Tuesday



day the fourteenth of *August*, that is, eightene dayes after they had received our REPLIES. What successe these Brethren had in their Sermons, which they preached here upon two severall *Lords Dayes*, it is sufficiently knowne; neither have they reason to talke so much of it as they doe in their Preface to the Reader. The first of these *Dayes* some few, who were thought to be that way inclined before, subscribed their *COVENANT*; but the next *Lords Day* they scarce prevailed with any at all. And a great many who heard them both these *Dayes*, professed, that they returned from their Sermons more averse from the *COVENANT* than they were before. Now, good Reader, we present to thee our REPLIES to their second *Answers*, which for shortnesse cause wee have called *DUP LIES*: we pray you consider them unpartially; And if you reap any benefit by perusing them, let it not be ascribed unto us, but to the invincible force of divine Truth. We conclude with *Zorobabel*, saying, *Blessed be the God of Truth*: and let all the people shout, and say, *Great is Truth, and mighty above all things.*



TO  
OUR REVEREND  
BRETHREN  
M<sup>r</sup>. ALEXANDER HENDERSON,  
*And*  
M<sup>r</sup>. DAVID DICKSON.

**T**Hat your Answers, Reverend and dear Brethren, have not in any degree satisfied us, we impute it not to your weaknesse, whom we know to be able men, and much exercised in the matters debated betwixt us: but we impute it to the weaknesse of your cause, and to that inability which is in all men, as well as in you, to beare out against the Truth. We are sorry that ye are not so respektive and favourable in your judgement of us: For ye plainly declare in your Preface, that ye suspect us of prejudice: & that for two reasons. The first is, that our Demands, which ye conceived had bin meerly intended for you, were published before your comming, in Print: as also, that our REPLIES were printed before we received your last Answers to them. Whence ye conclude, that we were rather aiming at victorie, moved thereto by prejudice, than at satisfaction, by searching of the Truth. This reason is grounded

grounded upon a mistaking: for although our Demands at the first were intended for you only, yet afterwards we resolved to print them, as also our REPLIES (the printing whereof did no wayes depend upon your second Answers) not for love of contention, nor desire of victory (God knoweth) but for such reasons as we have expressed in our Preface to the unpartiall Reader, whom we hope we have satisfied in this point. Your other reason is, that the grounds of your Answer to us have proven satisfactorie to others, who for Age and Learning are prime men of this Kingdome; and to whom our modestie will not suffer us to preferre ourselves. Far be it from us to be so presumptuous, as to preferre our selves to so many learned and worthy Divines: and as farre be it from us, to measure the solidity and sufficiency of your Answers, by the Habilities or Induments of these who have acquiesced in them. If this your reason were good, the Papists might more probably accuse us of prejudice (as indeed they unjustly doe) because their Answers to our Arguments have proven satisfactory to many thousands of those, who for profunditie and subtilitie of wit are inferiour to none of the world: but wee regard not this slender motive, remembering these words of our Saviour: I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, O Father, for so it seemed good in thy sight. Besides, if ye compare the Divines, Ancient and Modern, who are of our judgement, with these who favour your opinion, either in number, or in the excellency of their gifts, ye shall find that in this the advantage is greatly ours. In the meane time ye shall know, that we can bring farre better reasons to free our selves of prejudice, than these which ye have brought against us; to wit, the solidity of our Arguments, which have put you to such straits (pardon us to say that which everyone who hath eyes may see) that oft-times ye do not so much as attempt to answer them, being glad to passe them  
by



## TO OUR BRETHREN.

by with the show of an Argument in contrarium, or some other like shift: our humble and earnest attestations, in calling God the onely competent Judge, as witness of our sinceritie in the inmost thoughts of our soule; our seriously professed Resolution to concurre with you, if we should get satisfaction from you: the Modestie, Ingenuitie, and Peaceablenesse of our writings to you; and on the contrary, your too great disdainfulness and asperitie in your second Answers, bewraying not onely the weaknesse of your minds, farre by our expectation, but also the weaknesse of your cause to unpartiall Readers, who ascribe this to the pungent force of our Arguments, judging that they have made you somewhat more cholerick than you were before. To this we will add the great reluctance which some of the most judicious Subscribers did finde in their Consciences before they subscribed your Covenant, together with the Limitations and Reservations wherewith they subscribed it; evidently arguing their strong apprehension of the dangerous ambiguity and baske sounding of the words of the Late Covenant: so that even these who are now joyned with you; have beene much affrighted with those things which terrifie us. As for your Protestation in the end of your Epistle, that ye can no more be brought to our minde, than ye can be drawne from the profession of our Religion, as it hath beene reformed, sworne, &c. Although this importeth no small prejudice, possessing and over-ruling your mindes; yet looking to the invincible force of that Truth which we maintaine, we even yet hope that at last it shall prevaile with you, especially considering that our controversie is not concerning the reformed Religion, whereunto we as sincerely adhere as any whosoever, but concerning the equity of that forme of Covenant which ye lately made. Wishing you and all others to adhere truely and sincerely to the same true Religion, and to all the duties which in it are recommended to you: we most humbly and earnestly pray

pray the Almighty God to pity his Church in this Kingdome, and to unite all our hearts in truth and peace in these most dangerous dayes: which although they be to you dayes of gladnesse, as ye professe; yet to those who love the peace of Sion, and the tranquillity of this Kingdome, they are sad and melancholious dayes, in respect of the blacke clouds of Gods wrath hanging over our heads, and threatning us with stormes of fearfull calamities: which we pray the Almighty God to avert.

## THE FIRST DUPLY.



**I**N our Disputes against the *Papists*, (which have been frequent, and by Gods grace not unfruitfull) as wee have learned, that to multiply objections against the truth, is a thing easie, as yee say, but fruitlesse and vaine; so also we have learned, that to multiply Evasions against solide Arguments brought for the Truth, is a thing no lesse easie, but altogether unprofitable: which we pray you take heed to. *How forcible are right words? but what doth your arguing reprove?* Job 6.25.

2. Ye say, that our objection against your calling, and the warrand of your comming to us, was framed and published in *Print*, before it was proponed unto you, and ere your *Answer* could be had. Indeed our DEMANDS were at the Presse at your comming, that they might be in readinesse; but were not published, before your selves in your Sermons did publickly reade them, and dispute  
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against them, in audience of such of our people as were there present for the time; albeit that written copie of them was delivered to you only, and not at that time communicated by us to any other.

3. Your authoritie which ye acclaime, is neither from his *Majestie*, nor warranded by *Act of Parliament*, nor by the Lords of his *Majesties* Councell, nor by any *Nationall Synod* of this Kingdome, nor by any *Judicatorie* established in it. And both in your first *Answer*, as also now againe, yee professe, that yee came not hither to usurpe the Authoritie of any Civill or Spirituall Judicatorie. As for your multitude (which yee call *almost the whole Kirke and Kingdome*) it being destitute of Authoritie foresaid, maketh no warrand of ordinarie calling. Therefore yee seeme to pretend an extraordinarie calling from GOD, alledging an extraordinarie necessitie at this time, which truly wee see not in any such degree, as may deserve and warrand so great a change from the received order, which is publikely by Lawes established in this Kirke and Kingdome. That saying of the Apostle, *Let us consider one another, to provoke unto love, and to good workes*, which yee alledge for your extraordinarie employment, importeth not an extraordinarie calling, but an ordinarie dutie to bee performed by all Christians, according to their callings.

4. The Word of GOD, and the *Canons* of Conncells, doe so permit to Pastors the care of the whole Kirke, as they must remember to doe all things decently and in order, and not to interpone themselves in their Brethrens charges, and against their will. And praised bee GOD, there was not any Combustion, Error, or Confusion in these places of our charges, as yee doe alledge: Neither did our people stand in need of such helpe from you. And if ye meane the Combustion of our *Nationall Kirke*,  
wee



wee doe thinke your remeede not convenient ; as being in our judgement not agreeable to the right way of *Truth* and *Peace*.

5. Whereas yee alledge, that if some members of this Kirke had not cared more kindly in this time of common danger than others have done, the whole bodie had been ere now dangerously, if not desperately, diseased : Wee answer, That wee most heartily wish any disease of this Church to be timously prevented and cured. But withall, we wish this to be done without a rupture, and such a dangerous division : chiefly seeing our Church is not infected with any such errors, nor is in such dangers as may give just occasion of so fearfull a division : which in it selfe is a sore disease, and from which in holy Scripture wee are often and very earnestly dehorted. *Dionysius* Bishop of *Alexandria*, in his Epistle to *Novatian* (called there *Novatus*) recorded by *Eusebius*, *Lib. 6. Historia, æc. æc.* worthily saith, *You ought rather to have suffered any thing whatsoever for avoiding of cutting asunder the Kirke of GOD : and Martyrdome for keeping the Kirke from Schisme, is no lesse glorious than which is suffered for not committing Idolatrie. And in my opinion also it is greater ; for in suffering Martyrdome for not committing Idolatrie, a man suffereth for one, even for his owne soule ; but here a man suffereth Martyrdome for the whole Kirke.*

6. Yee affirme, that wee have no reason to complaine of your carriage here towards us, in respect yee for your Sermons preached to our people, made choice of vacant houres, that they might attend the ordinarie times of Worship. But indeed this satisfieth not our complaint : for wee justly complained of your preaching to our people without our consent at any houre ;

and of your labouring to make them subscribe the *LATE COVENANT*, before ye had given satisfaction to us, concerning the equitie of it.

7. Yee reprove us for these harmlesse words of a *Confederation* and *Negative Confession*. That little *Confession* was long agoe called *Negative*, *a parte majeure*. And as for that other word, it is well knowne to all those who are expert in our mother tongue, and in the *Latine*, that *Covenanting* and *Confederation* doe signifie one and the same thing: and therefore both these words are alike respectfull in our judgement. Whereas yee say, that your *COVENANT* is made with God, and do call it *HIS COVENANT*: and likewise for justifying your swearing, and subscribing thereof, doe bring some places of Scripture, wherein mention is made of a *COVENANT* and *Oath* betwixt God and His people; wee shall then allow the same name and respect unto your *Covenant*, when yee shall make it manifest, that your *Covenant* in all points therein contained, hath no lesse warrand from the written word of God, than that *Covenant* which the *Israelites* did sweare in the daies of *Josua* (*Jos. 24. ver. 25.*) and in the daies of *Jehojada* the Priest (*2 Kings 11. ver. 17.*) and in the daies of King *Asa*, (*2 Chron. 15. ver. 13.*) and that which is mentioned by *Isaiah*, chap. 44. ver. 5.

8. As wee are still informed, that some have fled the countrie, and some have subscribed for feare; so no Pastors in our knowledge have gone to Court, for the causes alledged by you. Wee doe not presume to judge of the consciences of men, and wee wish you to judge more charitably of these reverend Prelates than ye doe. The occasion of this present storme, was pretended to be the *Introduction* of the *Bookes* of *Service*, and *Canons*, and the high *Commission*. These causes are now removed, and

and yet the storme continueth so vehement, (as ye seem to grant) that the Bishops have just fears warranding their flight, to save their persons ; which we judge to be too great violence for any such cause, against persons in so sacred a calling.

9. Wee shall assuredly (by the grace of GOD) still contribute, *as yee desire*, our prayers, and all other meanes agreeable to our consciences, for extinguishing of the present *Combustion*. And for that effect, every one of us shall secretly and humbly mourne before the LORD, and shall search and trie our waies, and turne unto the LORD. And as wee have already humbled our selves publickly with Fasting and Mourning for that effect, so are wee ready in time to come to doe the like, when it shall bee indicted or allowed by *Authoritie*, according to the established order in this Kirke and Kingdome. Yea, also wee are ready to joyne with you in the *Late Covenant*, so soone as wee shall receive satisfaction to our consciences, concerning the lawfulnessse thereof ; which as we have protested before, so doe we yet protest and professe.

10. The Reasons which yee touch in your first *Answer*, for proving that wee might without just offence to any, joyne with you in subscribing the *Covenant*, are sufficiently answered in our first *Reply*. For, *First*, It is not yet decerned in a *Nationall Assembly*, whether your *Interpretation* added to the *Old Covenant*, bee in all points sound or unsound : and therefore wee have reason to thinke, that this *New Covenant* is not substantially one with the *Old* : chiefly seeing it addeth to the *Old Covenant*, not only your *Interpretation* of it, but also a promise of forbearance of the practice of *Perth Articles*, untill they be tried in an *Assembly* ; and likewise a *Band of Mutuall Defence* by force of



*Armes*, made without the Kings privitie and consent. Secondly, Your inference of *Mutuell Defence against all persons whatsoever*, drawne from the words of the *Old Covenant*, is meerly invalide. For nothing was pactioned or promised in the *Old Covenant* without the Kings Majestie his privitie; but the *Band of Mutuall Defence against all persons whatsoever* in this your *New Covenant*, is without the command or consent of the King, to whom only the *Sword* is given in this Kingdome immediatly by GOD. See to this purpose the words of King *JAMES the sixth of blessed Memorie*, in his Booke entituled, *The Law of free Monarchies*, in the English edition of his royall workes at London, Anno 1616. Pag. 206. That which yee adde concerning the *Generall Band* is also little to the purpose, for that *Band* had the Kings warrand, whereas his Majestie doth now forbid your *Covenant*. Thirdly, Although the former *Oath* subscribed did appertaine only to the persons of the subscribers all the dayes of their lives; yet you have in your *Interpretation* extended the *Obligation* thereof, to the present and succeeding generations in this land, without any warrand either from *publicke Lawes*, or from the words of the *Oath* it selfe: which also is a *Substantiall Difference* betwixt that *Oath* and your *Late Covenant*. Whereas yee alledge, that the warrand which the *Old Covenant* had from King, Councell, and Assembly, remaineth virtually, and was never yet discharged; wee answer, it remaineth nor, and that because King *JAMES of blessed Memorie* disallowed that *little Confession*, in respect of the inconveniencie of the multitude of *Negatives*, as is cleere by his Majesties words, published in the printed summe of the conference holden at *Hampton Court*, Anno 1603. And no former *Act of Councell*, made in the time of any former

former King, doth sufficiently warrand our consciences to subscribe any *Oath* now, which seemeth to us to bee disagreeable to the *Act* of *Parliament*; and which our pretent *Dread Sovereigne LORD, the Kings Majestie*, by his publike *Proclamations*, and other *Intimations* of his Royall pleasure, forbiddeth us to subscribe. And as for the *Acts* of these two *Assemblies*, which did injoyne subscription to the said *little Confession*, they were *Relative* to the *Kings Mandate*, which is now expired by his owne Declaration, and with his Royall breath, according to that common *Maxime*: *Morte mandatoris expirat mandatum. Extra. De officio & potestate judicis delegati, Cap. 19. relatum est in glossa.* For the injunction was given for that time only, as wee conceive, being warranded by the words of these *Assemblies*.

II. These that were suspect of *Papistrie* amongst us, have not been urged by us to subscribe that *Negative Confession*; but only some *Articles* relative to the *Nationall Confession*. And as for such as receive degrees in *Philosophy* in our *Colledges*, they doe sweare only to the true reformed *Religion*, as it is publikely professed and preached, according to Gods word in this *Kirke of Scotland*, and established by publike *Authoritie*, with a generall *Abjuration* of all, both *Popish* and other *Heresies* contrarie thereto. And those who receive degrees of *Divinitie*, doe more expressly sweare to the *Orthodoxe* determinations of the ancient *Catholike Kirke*, as is evident by the words of the *Oath*, whereof the tenour followeth:

**E** Go A.B. *sancte & ex animo coram omniscio & omnipotente Deo confiteor & profiteor fidem eam qua de sancta Trinitate, & Mediatore Emmanuele à sanctis Patribus in sex primis O Ecumenicis conciliis, contra Pau-*  
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li Samosatani, Sabellii, Arii, Macedonii, Apollinaris, Nestorii, Eutichetis, & Monothelitarum hereses proposita explicata & defensa est, esse verè Christianam, Orthodoxam, Catholicam, ex sacris Canonicis scripturis haustam; Symboli quoque sancti Athanasii ut similiter orthodoxum me recipere. Item me ex animo detestari heresin Pelegianam, ejusque reliquias Semipelagianas, & eas hereses quæ Imaginibus, aut ulli mera creatura religiosam concedunt adorationem. Item, me monarchiam Papa Romani in universam Ecclesiam, & ejus cum in spiritualibus tum in temporalibus primatum, & judicii Papalis in religionis controversiis infallibilitatem, tanquam antichristiana deliramenta rejicere. Omnes etiam alias hereses, tum olim inveltas, tum recens sub Romani Pontificis tyrannide natas, anathematizo. Agnosco Spiritum sanctum in Canonicis Veteris & Novi Testamenti scripturis per Prophetas, Evangelistas, & Apostolos loquentem, esse nobis unicum, supremum, infallibilem, & ordinarium omnium de fide vitæque Christiana controversiarum judicem. Et S. scripturarum Canonicis Veteris ac Novi Testamenti libris comprehensam esse unicam, certam, stabilem, perfectam, totalem regulam fidei vitæque Christiana, tum quoad textum, tum quoad interpretationem authenticam seu divine auctoritatis; & hanc quæ hodie in Ecclesia Scotiana palam & publica auctoritate ex sacro Dei verbo proponitur, de credendis, sperandis, amandis, doctrinam esse Orthodoxam, Catholicam. Et ipsam hanc Ecclesia Scotiana doctrinam, me ad extremum usque vita mea halitum constanter per Dei gratiam professurum & pro mea vocatione defensurum sanctè promitto, juro. Insuper, alma huic Universitati cui hunc scholasticum (doctrinæ Theologicæ) honorem debebo, me nunquam ingratum futurum, sed semper ei ex animo fauturum, ejusque commoda, piè, seriò, sedulò, fideliter promoturum sanctè etiam coram eodem omniscio & omnipotente Deo promitto, juro.

Wee



We, who were graduated here, did swear this *Oath*, and now for satisfaction of others, we all doe sincerely attest God, that we do, and shall adhere to it constantly all the dayes of our life.

12 Ye doe againe object to us, that we have presumed to disallow your explanation of the *late Covenant*, which hath been publicuely allowed by his Majesties *Commissioner*: adding thereto, that we will have the Kingdome guiltie of *Combination* against *Authority*, and that we will not have the King to be satisfied: whence ye inferre, that our dealing is more suteable to *Papists*, and such incendiaries, than for us; who desire to prove good Patriots, in using all meanes of pacification. But certainly ye wong us: for what was done by his Majesties *Commissioner*, anent your *Declaration* and *Explanation* of your *Covenant*, is evident by his Grace owne letter, lately written to us of that matter; whereby his Grace hath declared, that he was no wayes contented therewith, and that his Majestie hath not received any satisfaction thereby. The same is evident also by his Grace owne *Manifesto*, prefixed to our DEMANDS, your first *Answers*, and our first REPLIES; reprinted at *Edinburgh*, by his Grace speciall command. To the which *Manifesto*, or *Declaration* of his Majesties High *Commissioner*, we remit the READER, for his full satisfaction in this, and some other points of your ANSWERS.

13 We intend not to beare upon you, and your associats, ( who take to your selves the name of the Kingdome here in this your *Answer* ) guiltinesse of *Combination* against *Authority*, as we have protested and declared, in the end of our former REPLIES: but in the tenderesse of our Consciences we doe uprightlie signifie to you our scruples, which hinder us from  
I approving

approving or subscribing your *COVENANT*. And we are so free of that odious imputation, of taking part with any *Incendiaries*, or imitating any proceedings of that kinde; as we heartily wish, and shall endeavour to prove good *Patriots*, and *Christians*, in such evident love of *Truth* and *Peace*, as it shall be manifest, that we neither have been, nor shall be Authors or Fomenters of this miserable *Combustion*.

14 Ye are sorie, ye say, That we should account your *Covenant*, to be a *Confederacie* against the *Truth*; and ye affirme, that ye labour with men to joyne with you in sincerity, and not through humane feares. Now, *REVEREND BRETHREN*, in the feare of GOD, laying aside all humane feare, we doe sincerely declare, that if we thought your *Covenant* in all points agreeable to the *Truth*, we should make no opposition thereto. And we doe heartily wish, that according as ye doe here professe, so indeed no man be threatened with worldly terrours, to goe your way. We aime indeed at the same end which ye professe, to wit, at the *Truth and purity of Religion, and peace of Church and Kingdome*: But we are not as yet perswaded, that your way is lawfull and convenient for attaining to this end.

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## THE II. DUPLY.

WE desire all troubles to be prevented by allowable meanes, but are not perswaded to reckon in that number this your *Covenanting* and *Conventions*, which we esteeme to have been the occasion

tion of much trouble. As concerning your question, whereunto ye so earnestly require our *Answer*, to wit, whether we would have received the *Books of Service and Canons* or used such meanes as ye have used for avoyding them? ye shall know, that if we had been of your judgement concerning those Bookes, we would neither have received them, nor yet used any meanes unlawfull for opposing of them, (such we thinke your *Covenant and Conventions* prohibited by *Authoritie* to be, untill we be better informed) but would have used humble supplication to his Majestie for removing those evils: and, if we had found no remeede thereby, would have resolved, according to the practice of *antient Christians*, either to flee his Majesties dominions, or else patiently to suffer whatsoever punishment it should have pleased him to inflict. In the meane time, concerning those *Bookes of Service and Canons*, we rest content with his Majesties gracious *Proclamation*: and if hereafter our opinion of them shall be asked by *Authoritie*, we shall sincerely and unpartially declare it.

2 Your urging of us againe with the saying of King *JAMES*, forceth us to manifest his meaning by his owne words, perhaps contrarie to your wish or expectation. That most wise and religious King, neare the beginning of his Book concerning the *Powder-Treason*, writeth expressely, that such a rising up of the body, *pro aris, & focis, & pro patre patria*, ought to be according to every ones calling and facultie. Which words at least doe import, that the moving of the *Politick body*, in whole, or in part, ought not to be against the will and direction of the head. This is cleare by that which the same King hath written in his Booke entituled, *The true Law of free Monarchies*; where by many strong *Arguments* he doth at length demonstrate, that in a free



London  
edit. Anno  
1616. pag.  
200. 201.

Monarchie, (such he proveth this his antient Kingdome of Scotland to be) the Subjects for no occasion or pretext whatsoever may take *Armes*, without power from the King; and much lesse against him, whether he be a good King, or an oppressour; whether godly, or ungodly; although the people have might and strength humane. And comprehendeth the summe of all his discourse concerning this matter, in these words following. *Shortly then to take up in two or three sentences, grounded upon all these Arguments, out of the law of G O D, the duty and allegiance of the people to their lawfull King: their obedience, I say, ought to be to him, as to G O D S Lieutenant in earth, obeying his commands in all things, except directly against G O D, as the commands of Gods minister; acknowledging him a judge set by God over them, having power to judge them, but to be judged only by God, whom to onely he must give count of his judgement. Fearing him, as their Judge; loving him, as their Father; praying for him, as their Protector: for his continuance, if he be good; for his amendment, if he be wicked; following and obeying his lawfull commands, eschewing and fleeing his fury in his unlawfull, without resistance, but by sobs and teares to G O D, according to that sentence used in the primitive Church in the time of the persecution.*

*Præces & lachrymæ sunt arma Ecclesiæ: that is,  
Prayers and teares are the armes of the Church.*

3 Ye told us before, and now againe doe repeat it, that the first part of the *Act of Parliament* 1385. is relative to another *Act* in *Queen Mariæ* time, forbidding *Bands of Manrent*. We knew that sufficiently before ye told it, and passed by that part of your *Answer*, as not pertinent for our *Argument*: so that ye needed not now againe to put us in mind of it. But we may justly challenge you, for not answering that which we objected, concerning the

the second part of that *Act*; for it reacheth farther than that *Act* made in *Queene Maries* time, and of new statuteth and ordaineth, *That in time comming, no Leagues or Bands be made amongst his Majesties Subjects of any degree, upon whatsoever colour or pretence, without his Highnesse or his successors privy and consent had and obtained thereto; under the paine to be holden and execute as movers of sedition and unquietnesse, &c.* Whereunto also is conlonant the 131. *Act* made in the 8. *Parliament* of King *James* the sixt, Anno 1584. where it is statuted and ordained by the King and his three estates, *That none of his Highnesse Subjects, of whatsoever quality estate, or function they be of, spirituall or temporall, presume, or take upon hand to convocate, convene, or assemble themselves together, for holding of Councels, Conventions, or Assemblies, to treat, consult, and determine in any matter of Estate, Civill or Ecclesiasticall (except in the ordinary judgements) without his Majesties speciall commandement, or expresse licence had and obtained to that effect, under the paines ordained by the Lawes and Acts of Parliament, against such as unlawfully convocate the Kings Lieges.* And whereas ye finde fault that we dispute from the *Act* of *Parliament*, and that we doe precisely adhere to the letter of the Law, we pray you to consider, that the nature of this question leadeth us to the *Act* of *Parliament*. Beside, it seemeth strange that ye should challenge us in this kinde; since for justifying of your union (as ye call it) ye have amassed a great number of *Acts* of *Parliament*, and inserted them in the booke of your *Covenant*. We omit the mis-applying of these *Acts*, which were made against *Poperie*, and not against all these things, which ye doe now resist as *Popish*. Neither can we perceive how these *Acts* of *Parliament* adduced by you, to justify your union, prove that point. Moreover, some of these *Acts* cited

DUPLETES.

by you, as namely, the 114 *Act* made in *Parliament Anno 1592.* in so farre as it is against *Episcopall Government*, and all other of that sort are expressly rescinded by a posterior *Act* made in *Parliament, Anno 1612.* How could ye in a legall dispute, for justifying your union, produce rescinded *Acts*, as if they were standing *Laws*, and passe by the posterior *Acts*, which are yet *Laws* standing in vigour, whereby these other *Acts* are rescinded? αἱ μεταγενέστεραι ἀνατάξεις ἰσχυροτέραι τῶν πρὸ αὐτῶν ἐστί. i.e. *Constitutiones tempore posteriores, potiores sunt his quae ipsas praecesserunt.* ff. de constitutionibus Principum, Lib. 4.

4 We doe adhere in our former *Reply*, not onely to the letter, but also (according to our conception, without prejudice of better information) to the verie reason and life of the *Law*. The sentence cited by you,

XII. Tabu-  
larum frag-  
menta, de  
officio con-  
sulis. Regio  
imperio duo  
sunt: iiq;  
praeundo,  
judicando,  
consuendo,  
praetores, ju-  
dices, consu-  
les appellan-  
tor: militiae  
summum jus  
habent, ne-  
mini paren-  
te. Salus po-  
puli supre-  
ma lex esto.

to wit, *Salus Reipub. suprema lex esto*, or, *The safetie of the Common-wealth should be the chiefe Law*, serveth for a good direction to Rulers, in making or changing of Lawes, or in judging according to them: whence in the Lawes of the 12. Tables, these words are applied to this purpose. This is observed by *King James of blessed memory*, in his often mentioned booke of the true *Law of free Monarchies*: For albeit (saith he) that I have at length proved, that the King is above the law, as both the author and giver of strength thereto; yet a good King will not onely delight to rule his Subjects by the Law, but even will conforme himselfe in his owne actions thereunto; alwayes keeping that ground, that the health of the Common-wealth be his chiefe Law. And where he seeth the Law doubtfull, or rigorous, he may interpret or mitigate the same, lest otherwise summum jus be summa injuria. But this sentence doth no wayes warrant Subjects to refuse obedience to standing Laws, against the will, of the supreme Law-giver, who is a speaking Law.



*Law.* For this were to open a doore to all confusion, which would not prove the *safety*, but the *ruine* of the *Common-wealth*. As for that which ye said before of the *Generall Band*, and *Confession of Faith*, and which here againe ye doe alledge for your *Covenant*, we have signified our opinion thereof in our preceding DUP L I E. The responses and verdicts of *Juris-Consults* concerning your *Covenant*, are not knowne to us, nor yet the reasons and inducements, which moved them to give out their Declaration in your favours, as ye alledge.

## Of O B E D I E N C E , due by Subjects , to A U T H O R I T I E.

5 The point touching *Royall Authoritie* is not so full of thorns and rocks as ye give out, if men would be pleased unpartially to hold the plaine and parent way, laid before us by *holy Scripture*, and by *Orthodox Antiquitie*, and by many *eminent Divines* in the reformed Church, and learned *Politickes*; which we shall here make manifest, after the vindication of those three famous *Theologues*, (*Whitaker, Bilson, and Rivet*) whom ye would have the Reader to esteeme favourers of your opinion.

6 Doctor *Whitakers* words against *William Raynold*, translated into *English* out of the *Latine* Edition at *Oppenhome*, Anno 1612. pag. 31. are these, *Herelateth the tumults and troubles which were rayfed for Religion in Germanie, France, and Boheme: as if that one thing were sufficient to condemne them, because once they did oppose themselves, and resisted the violence offered to GODS Truth, & to themselves: Whereas notwithstanding, Faith, Oath, and publike Edicts, and finally the Laws themselves*  
gave

*gave them warrand to do the same. I will not say more of this matter, which is no waies pertinent to the present purpose, especially seeing not onely their just Apology, but also the Edicts of the Princes themselves have liberated them from the crime of rebellion. By these words of Doctor Whitaker, which ye have cited, the Reader may easily perceive, that he doth no wayes maintaine or allow taking of Armes by Subjects, without warrand of the publike Laws, and approbation of the Prince; but excuseth what was done in those warres, by the allowance of the Lawes and Edicts of Princes.*

7 So also Doctor *Bilson* in his Booke entituled, *The true difference betwixt Christian Subjection, and unchristian Rebellion*, printed at Oxford, Anno 1585. pag. 382. in the words cited by you, declareth evidently, that he speaketh of such Republiques and States, as have defences warranded by fundamentall Covenant, in that Government. But what is that Doctors minde concerning the duty of Subjects, in a free and absolute Monarchy, is evident by his own words in that same Booke, pag. 380. where disputing against a Jesuite, he saith: *Warre for the Catholike Religion is both lawfull and honourable*, you say: you must adde, *of the Subjects against their Prince*, or else you range cleane besides our question. *We strive not what causes may leade Christian Princes to make warre on their Neighbours, but whether it be lawfull or tolerable for the Subject to beare Armes against his naturall and absolute Prince.* You prove, which is nothing to our purpose. But, Sir, in this enterprize, the person must be respected as well as the cause: Be the cause never so just, if the person be not authorized by G O D to draw the Sword, they be no just nor lawfull warres. Private men may not venter on wars, unlesse they be directly warranded by him that hath the sword from G O D. And againe in that same Booke, Pag. 502. *Our Saviour for teaching*

teaching his, that they should bee brought before Kings and Rulers, and put to death, and hated of all men for His Name sake: addeth not, as you would have it, and hee that first rebelleth, but, hee that endureth to the ende, shall bee saved; and agayne, Not with violence restrayne them, but in patience possesse your owne soules. This is the way for all Christian Subjects to conquer Tyrants, and this is the remedie provided in the New Testament agaynst all persecutions, not to resist powers, which GOD hath ordayned, lest wee bee damned: but with all mockenesse to suffer, that wee may bee crowned And Pag. 513. Hee showeth, that manifold formes of Common-Wealths, make diverse men speake diversly of the Magistrates sword. And Pag. 518. hee pleadeth, that the Subjects in England, haue not that lawfull warrand, to draw the sword without consent of their Prince, as the Germanes haue without consent of the Emperour; and this discourse hee prosecuteth in some following pages.

8. The samē is the meaning of Doctor *Rivet*, (as wee take it) in his Commentary vpon the *PSALME* 68; where he distinguisheth betweene an absolute Principallitie, and such a Principallitie as is onlie Conditionall, Pactionall, Conventionall. Of this second sort are to bee vnderstood, his words of iust and necessarie defence. But of the absolute Principallitie speaking in that same place, hee recommendeth to Subjects, rather suffering of *Martyrdome*. And this to bee his meaning, appeareth more clearlie by his last declaration concerning this question, in his late Treatise entituled, *Iesuita Vapulans*: where being pressed by an aduersarie, hee handleth this question of purpose. In the meane tyme, wee wonder verie much, that yee have not directlie answered to these remarkeable wordes of Doctor *Rivet*, allcadged by vs in our *Replie*, wherein hee plainelie a-

D

verreth



verreth, that the doctrine of *Buchanane*, *Knox*, and *Goodman*, concerning Subjects resisting their lawfull Princes, is not approved by anie sound *Protestant*. Wee expected from you, a full and particular *Answers*; and now agayne we would gladlie heare, whether yee approue the judgement of *River*, concerning that doctrine of these wryters, or nor.

9. Thus having vindicated these three diuynes, which yee alleadge for you, wee come now to those Testimonies which wee promised, for clearing of the playnesse of the way touching *Authoritie*. First, it is evident by holie Scripture, that it is vnlawfull for Subjects in a Monarchicall estate, (such as is this Kingdome of *Scotland*) to take *Armes* for *Religion*, or for anie other pretence, without warrand and power from the Prince, and Supream Magistrate. For the Scripture teacheth vs, that the SWORD belongeth onlie to the KING, and to them who are sent by him, ROM. 13. 1. PET. 2. 13. 14. That wee ought to keepe the King's commandement, and that in regarde of the Oath of GOD, ECCLES. 8. 2. And that wee should be subject, not onlie for wrath, but also for conscience sake; because the Powers that bee, are ordayned of GOD: Who-so-ever, there-fore, sayeth S. PAVL, resisteth the Power, resisteth the ordinance of GOD: And they that resist, shall receiue to themselves damnation, ROM. 13. In the wordes of the Apostle S. PAVL, there is a remarkable opposition betwixt *Subjection* and *Resistance*, *inertus* and *armatus*; implying, that all militarie *raze*, whether *Defensue*, or *Offensue*, if it bee agaynst the Superiour Power, which GOD hath set over vs, is forbidden. In lyke manner we reade MATTHEW 26. 52. that all they that take the Sword, shall perishe with the Sword. Now certayne it is, that in a *Free Monarchie*, Subjects haue not the Sword from GOD, except by the hand of the King, to whom onlie GOD hath immediate

diatellie given it. And therefore who-so ever taketh the Sword without his warrand, hath just reason to feare the foresayde warning of our Saviour. Manie other places of Scripture might bee adduced to this purpose, which for brevitie wee omit, and doe proceede in the next rowme to some testimonies of ancient Fathers, and other wryters.

10. *Tertullian*, in his *Apologeticke*, Chap. 30. and 33. and 37. telleth vs, that the ancient Christians in his tyme, altho having an heathen and persecuting Emperour, did honour him, as *chosen of GOD*, and *second from GOD*, and *first after GOD*; and did choose rather to suffer, than to make resistance by force of Armes, altho they lacked not number, and strength to doe it.

11. The lyke example haue we in that renowned *Theban Legio* of 6666 Christian Souldiours, called *Aganenses*, from the place of their suffering, who without making resistance, as they had strength of hand to haue done, suffered themselues rather to bee slaine, for their *Christian Profession*, by the Officers of *Maximian* the Emperour, executors of his cruell commandement agaynst them. This fell out in the 18 yeare of *Diocletian*, as *Ado Viennensis* wryteth in his Chronicle, which was the yeare of *GOD* 297, as Cardinall *Baronius* reckonech in his Annalls. And of that their Christian courage, and pious resolution, *Venantius Fortunatus*, an ancient Bishop of *Poitiers*, hath left vnto vs these Encomiasticke lynes, in the second Booke of his Poëms, *Biblioth. Patr.* Tom. 8. Edit. 4. Pag. 781.

*Quis postis gladiis sunt arma è dogmate Pauli,  
Nomine pro CHRISTI dulcius esse mori.  
Pectore belligero poterant qui vincere ferro,  
Inuitant jugulis vulnera chara suis.*

12. *Gregorie Nazianzen*, in his first *Oration*, speaking of the persecution by *Julian the Apostate*, when the Christians were more in number, and stronger in might of hand, to have made open resistance, if they had in their consciences found it agreeable to their Christian profession, declareth playnlie, that they had no other remedie agaynst that Persecution, but patient suffering for CHRIST, with gloriation in CHRIST.

Ἐν ἔχῳ πρὸς πᾶσα θάρραρον, μὴν ὁδὸν οἷς νίκην, (ἐν Χριστῷ καυχόμεθα) τὸν ὑπὲρ Χριστοῦ θάνατον.

13. *S. Ambrose*, having received imperiall commandement, to deliver the sacred Houses, or Churches, to bee possessed by the *Arians*, declareth what hee thought convenient to bee done in such a case; to wit, neyther to obey in that which hee could not performe with a good conscience, nor yet to resist by force of Armes. His wordes to the people, (CONCIONE 1.

contra AVXENTIVM) are these; *Why, then, are yee troubled? I shall never willinglie leave you. If I bee compelled, I can not gayn-stand. I may bee sorie, I may weepe, I may sigh. Agaynst Armes, Souldiers, the Goather also, my Teares are Armes: For such are the Guardes of a Priest. Other-ways I neyther ought nor may resist.* And in the second Booke of his Epistles, and 14 Epistle, to his Sister *Marcellina*, speaking of that same purpose, hee sayeth; *b I shall not fortifie my selfe with a multitude of people about me. ——— Wee beseech, O EMPEROVR, wee fight not. ——— I may not deliver the Church; but I ought not make resistance.*

<sup>a</sup> Quid ergo  
urbamini?  
volem mun-  
quam vos  
deseram, co-  
actus repug-  
nare non vo-  
vi. Dolere  
potero, potero  
 flere, potero  
gemere; ad-  
versus arma,  
milites, Go-  
thos quoque,  
Lachryme  
mee arma

sunt. Talia enim munimenta sunt sacerdotis. Aliter nec debeo nec possum resistere.

<sup>b</sup> Non ego me vallabo circumfusione populorum. ——— Regimus, Auguste, non pugnamus. ——— Tradere Basilicam non possum, sed repugnare non debeo.



14. Such also was the doctrine and practise of manie other great Lightes, which shyned in the dayes of *Indian the Apostate*, and in the dayes of the *Arrian Emperoures*, and *Gothicke Arrian Kinges*.

15. *S. Augustine*, wryting of a lawfull Warre, acknowledgeth that onelie to bee lawfull, which hath authoritie from the Prince. For it is much to bee regarded, *Interesse enim* (sayeth hee) for what causes, and by whose authoritie, men *quibus causa,* undertake Warres: But that naturall order, which is accom- *quibusq; au-* modated to the pease of mortall men, requireth this, That the *thoribus ho-* authoritie and counsell of undertaking Warre, bee in the po- *mines gerenda* wer of the Prince, *bella susci-* *piant: ordo* *tamen ille*

*naturalis, mortalium paci accommodatus hoc poscit, ut suscipiendi belli auctoritas, atque consilium penes Principem sit. Aug. Lib. 22. contra Faustum, Cap. 75.*

16. The imperiall Lawes doe say the same, ff. *Ad legem Iuliam maiestatis. Leg. 3. Eadem lege tenetur, & qui injussu Principis bellum gesserit, delictumve habuerit, exercitum comparaverit. Et Cod. ut armorum usus inscio Principe interdictus sit. Nulli prorsus nobis insciis, atque inconsultis quorumlibet armorum movendorum copia tribuatur.* These are the words of the Emperoures *Valentinian* and *Valens*. *Et Cod. de re militari, Leg. 13. Nemo miles. Nemo miles vel sibi vacet, vel aliena obsequia sine nutu principali peragere audeat, &c.*

17. *BODIN*, in his first Booke *de Republica*, cap. 10. *Num. 155 & 156. (Pag. 244, Edit. Latin. 4. Ursell. Anno 1601.)* reckoneth among the proper rights of Majestie, the right and power to make Warre: and this hee sheweth to appertayne, in a free Monarchie, to the Prince onelie.

18. To this meaning sayeth *Peter Martyr*; As concerning the effieient cause, it is certayne that Warre may

not b<sup>e</sup> made without the authoritie of the Prince. For *Poull* sayeth, that hee beareth the Sword: therefore hee may give it to whom hee wilketh, and may take it from whom hee willeth. *Loc. Com. Class. 4. Cap. 16. § 2.* And a little after, to wit, § 7. hee reciteth and commendeth a saying of *Hosiensis* to the same purpose.

19. CALVIN, in the fourth Booke of his *INSTITUTION*, in the last Chapter of that Booke, disputeth the Question at length, and by manie strong Argumentes evinceth, and concludeth, that it is no-ways lawfull for Subjectes, to resist their Prince by force of Armes; whether the Prince bee Godlie, and just; or vngodlie, and vnjust in his conversation, and commaundementes: and, that no-thing remayneth to Subjectes in such a case, but to obey, or suffer. Where vnderstand, that *Fleeing*, is a sort of *Suffering*. Neyther are his wordes subjoynd in the 31 *Sect.* to wit, *I speake allwayes of private men, &c.* contrarie to this. For first CALVIN in this *Dispute*, indifferentlie useth the names of private men and Subjectes. And therefore, in the 22 *Sect.* at the beginning of it, hee tearmeth those of whose ductie hee disputeth, *Subjectes*. And in-deede, who-so-ever is a *Subject*, is also, in respect of the supream Ruler, a private man. Although Magistrates, who are vnder the King, bee publicke persons, in respect of their inferiours; yet being considered, with relation to him that is *Supream*, 1. *P B T.* 2. 13. they are but private. As in *Dialecticke*, an intermediate genus, altho in respect of the inferiour species, it bee a genus; yet in relation to the superiour genus, it is but a species. All POWER OF GOVERNING, is so subjected to the *supream Power*, that what-so-ever is done agaynst the will of the *supream Ruler*, is destitute of that Power; and consequentie, is to bee esteemed for a private act. For, as wec

Hugo Gro-  
tius, de jure  
belli & pa-  
cis, lib. 1. cap.  
4. num. 6.

wē are taught by the *Philosophers*, ORDER can not  
 bee, but with a reference to that which is *first*. Hence  
 KING JAMES, in his Booke *Of the true Law of free Mo-* *Arerius 5.*  
*narchies*, PAG. 206, affirmeth, that all the people are *Metaphys.*  
*private men, the authoritie being allwayes with the Ma-* *commens. 6.*  
*gistrate*. Secondlie, this is manifest from the verie  
 wordes of CALVIN, in that same 31. *Seet*. for there hee  
 excepteth none from the necessitie of obeying, or *suffe-*  
*ring*, when Kinges command thinges vnjust; but onelie  
*popular Magistrates*, appointed for restraining the *licen-*  
*tiousnesse of Kinges*. Nowe, where such Magistrates are  
 erected, it is certayne, that a King, in such a *Common-*  
*wealth*, hath not the supream power: For it hee had  
 the supream power, none could force him, since an  
*Inferiour* cannot force his *Superiour*. This can not bee  
 done, but onelie by him, who is *Superiour*, or at least  
*equal*. Thirdlie, this is cleare also by the examples ad-  
 duced by CALVIN; namelie, the *Lacedaemonian Ephori*;  
 the *Romane Tribunes*, and the *Athenian Demarchi*. When  
 the *Ephori* were set vp in *Lacedemon*, the Kinges of *La-*  
*cedemon*, were but Kinges in name, and had not the *su-*  
*preame power* as it is confessed by the Learned. So  
 when the *Tribunes* had their full power in *Rome*, the *su-*  
*preame power*, was in the people: and in lyke manner it  
 was in *Athens*, when the *Demarchi* had power. There-  
 fore, from this no-thing can bee inferred for the *lawfull*  
*resistance of Subjects*, to a *Monarch*, or *King*, pro-  
 perlie so called. Fourthlie, CALVIN applying this to  
 the Kingdomes that now are, sayeth no more, but that  
*peradventure* the three Estates assembled in Parliament,  
 have that same power, which the fore-mentioned *Epho-*  
*ri*, &c. had. Heere it is to bee marked, that hee sayeth  
 onelie, *peradventure it is so*; which can bee no warrand  
 to a man's conscience, in a matter of so great impor-  
 tance. For hee that resisteth his *Superiour* by force of  
 Armes,

See Hugo  
 Grotius, de  
 iure be'li &  
 Paris, pag. 66.  
 where hee  
 citeth sun-  
 drie ancient  
 Authors.



Armēs, should not onelie thinke, that *peradventure* hee hath power, but should bee assuredlie perswaded, that hee hath power so to doe. When there is no more said, but that *peradventure such a thing is*, it may bee as reasonable sayde, *peradventure such a thing is not*. Neyther doth hee give this power even *peradventure*, but to the three Estates assembled in Parliament. Hence the learned RIVET speaking of CALVIN his mynde in this place, sayeth, that hee gave no power to people over Monarchs, properlie so called. The same also is observed, concerning CALVIN his mynde, by *Albericus Gentilis*, in his third *Royall Dispute*.

Rivet, in  
his *Iesuita*  
*vapulans*,  
cap. 13.

20. The same doctrine also is deliverēd by King JAMES of blessed Memorie, in his Booke entituled *The true Law of free Monarchies*, by Hugo Grotius in his first Booke *de jure belli & pacis*, CAP. 4. by Leonhartus Hut-  
terus, in his common places, LOC. 32. CAP. 3. Iohannes Gerhardus in the 6. TOM. of his common places, in his Treatise *de magistratu politico*, N V M. 483. where hee discourseth accuratelie of this matter: Zepperus in his 3 Booke *de Politia Ecclesiastica*, in the last Section of the 13 Chapter, PAG. 573. Edit. Herborm. 1595. *Albericus Gentilis*, in his regall disputations, *disput. 3. de viciniis in Regem semper injusta*. Iohn Bishop of Rochester, in his worke written agaynst Bellarmine, *de potestate Papa in rebus temporalibus*, LIB. I. CAP. 8. CLASS. 2. Where he adduceth a clowde of manie moe Authors. M. Antonius de Dominis, in his Booke called *Ostensio errorum Francisci Suarez*, CAP. 6. § 27. Ioannes Angelius Werdn-  
hagen, I. C. in his *Politica generalis*, LIB. 3. CAP. 10. QVEST. 14.

21. By these Testimonies wēs intende not to lay vpon you, or anie of our Countrey-men, anie imputation, or to take vpon vs to give sentence concerning  
their

their proceedinges : but onelie beeing invited heere to by your last *Answers*, wee thought it our duetic, to signifie to the Reader, that manie Ancient and late Famous Wryters are not of that opinion, eyther to thinke the question touching *Authoritie*, so full of *Rockets* and *Thornes*, as you call it, or yet to favour such a defensive taking of *Armes*, as you thinke to bee allowed by *Whitaker*, *Bilson*, and *Rivet*.

22. Now to prosecute what remaineth of your *Answer* : whereas yee say, that when yee justifie your *Covenants* and *Conventions*, from their purposed ends, yee meane not onelie the last and most remote ends, but the nearest and immediate ; wee pray you tell vs what yee meane by the nearest and immediate ende : if yee meane the object it selfe, (which the Schoole-men call *finem intrinsecum & proximum*) then the lawfulnessse and equitie of the matter, vowed and promised in the *Covenant*, is all one with the goodnesse of the ende of it. Whence wee inferre, that seeing the matter promised by you in this your *Covenant*, to wit, your *Mutual Defence* agaynst all persons, none excepted, is in our judgement vnlawfull, and forbidden by a lawfull *Authoritie* ; the ende, of your *Covenant* is meerelie evill : but if by the nearest end yee meane any thing which is diverse from the object, then wee still affirme agaynst the last part of your first *Answer*, to our second DEMAND, that *Conventions*, and *Covenants*, and all other actions, are to bee esteemed and judged of, first or principallie by the equitie of the object, and then by the goodnesse of the ends of it, whether they bee *fines proximi*, or *fines remoti*.

23. Wee doe not joyne with the *Papistes*, blamers of our Reformation, (as yee seeme to beare vpon vs) because they hate and oppugne our reformed *Religion*, which wee loue and defende. Nether doe wee take

E

vpon

vpon vs to censure the proceedings of our Reformers : but wee stryue, by the grace of GOD, so to carrie in our owne tyme, and to walke wyselic in a perfect way, as our adversaries the *Papistes*, may get no advantage to pleade for their vnwarrantable doctrine and practises, by anie pretence of our example.

### THE III. D V P L Y.

**I**N your third *Answer*, passing lightlie from our R E P L Y E, yee fall into some vnexpected digressions, concerning the *Service Booke*, and our thoughts thereof : wee esteeme it a matter beyond the compasse of humane iudicatorie, to sit vpon the thoughts of other men. As for those outward expressions, which yee alleadge vpon some of vs, of not seeing errorres in that *Booke*, or groaning for it ; yee shall vnderstand, that such multiplicitie of *Papish* errorres, as was alleadged by some of you, to bee in that *Booke*, was invisible to some of vs. Altho to enter in a particular examination or consideration, of everie poynt and sentence in that *Booke*, is not now tyme nor place. Neyther did anie of vs professe groaning for that *Booke* in particular, but for an vniformitie of *Divyne Service* throughout this *Nationall Kirke*, and a more perfect forme than wee yet have, that the publicke *Service* were not permitted to the severall judgements, and private choyse of everie Minister and Reader. Which also was thought convenient by the *Nationall Assemblie* of the Kirke of *Scotland*, holden at *ABERDENE*, Anno 1616.

2. Whether that *Service Booke* (now discharged) containeth anie *Innovation* of Religion, or anie thing contrarie.



trarie to the *Protestant Religion*, (as yee alleadge) wee doe not dispute now. But we doe assuredlie belieue, the pietie and sinceritie of his Majesties intention, ever to have beene, and still constantlie to bee, as it is graciouslie declared by his Majesties late PROCLAMATION. And wee are certaynlie perswaded, that his Majestie hath given order, to discharge all the *Acts of Counsell*, made anent the *Canons*, and *Service Booke*; and are credible informed, that *They* are discharged by *Act of Counsell*, [at *Holie-Rood-House*, the fift of *Julie* last] according to the order given by his Majestie. Also, wee see no such just cause of *Fear*, as may import your alleadged *Necessitie of Covenanting*; seeing his Majestie will not presse anie thing of that nature, but in such a fayre and legall way, as shall satisfie all his loving Subjects: that hee neyther intendeth innovations in Religion nor Lawes; as wee declared in our former *Replye*, to which yee have not sufficientlie answered. Neyther was it necessarie, for removing of anie just *Fear*, that his sacred Majestie should disallowe that *Service-Booke*, as yee requyre; but it was sufficient, to discharge it, in manner foresayde.

3. Yee doe conclude your *Answer* vnto our thirde *Replye*, with an uncouth and incredible *Position*, whereof yee bring no prooffe at all, but onelie this bare *Affertion*; *Who-so-ever* professe them-selves, to be perfectlie satisfied with the PROCLAMATION, doe proclaime in the eares of all the Kingdome, that they are better pleased with the *Service-Booke*, and *Canons*, than with the Religion, as it hath beene professed in this Land, since the Reformation. This your *Thesis*, is so evidentlie weake, that wee neede no more for the over-throwe there-of, but to oppose therevnto this our playne and vndenyable *Antithesis*; *Who* professe them-selves to be perfectlie satisfied with that PROCLAMATION, where-by the *Service-Booke* and *Canons* are

are discharged, and the Religion professed in this Land since the Reformation, is established, doe proclayme in the eares of all the Kingdome, that they are better pleased with the Religion professed in this Land since the Reformation, than with the Service-Booke, and Canons.

## THE IV. D V P L Y.

**Y**EE alleadged before, and now agayne doe affirme, that wee haue mistaken your *Interpretation* of the *Olde Covenant*, as if it had beene given out *Indiciallie* by you, and, as if yee had intended to enforce it vpon others. To free your selues of this imputation, yee sayde in your first *Answer*, that yee intended onlie *To make knowne your owne meaning according to the mynde of our reformers, and in charitie to recommend it to others.* Hence wee inferred in our *REPLYE*, that yee ought not to obtrude your *Interpretations* vpon vs, nor molest anie man for not receiving the same. To this now yee say in your second *Answer*; *Altho you neyther use threatnings, nor obtrude your Interpretation vpon us, yet wee must pardon you, if yee match vs not with the greatest part of this Kingdome, in whose name, by all fayre meanes yee recommend it to vs.* Truelie, Brethren, wee are not offended with you, for preferring the judgement of so manie, to our judgement, who are but few in number: neyther neede yee to craue pardon of vs for this. But concerning these fayre meanes, and that force of reason whereby, yee say, yee recommend your *Interpretation* of the *Olde Covenant* to vs, pardon vs, if the experience wee haue, both of your wrytings and proceedinges, make vs to oppose this your assertion. For in your wrytings wee expected indeede,

but

but haue not found that force of reason, whereof yee speake : and as for the proceedings of those who haue subscribed your *Covenant*, wee of all men haue least reason to belieue that they vse no threatnings, seeing wee heare daylie so much their threatnings agaynst our selves.

2. Where-as for clearing of that which yee sayde before, concerning the mynde of our Reformers, yee affirme, that *The authoritatiue judgement of our Reformers is euidēt, not onlie by the Confession of Fayth ratified in Parliament, but also by the bookes of Discipline, Acts of Generall Assemblies, and by their owne writs* : First, wee marvell, how yee can say, that the private writings of Master *Knox*, and others, who with him were instruments of that great worke of *Reformation*, haue publicke authoritie to oblige the Subjectes of this Kingdome. The legislatiue, and obligatorie power of the Church, is onlie in *Synods* or conventions of *Bishops* and *Presbyters*, and not in particular persons expressing their myndes apart. Next, this Church in the former age, by abrogating the office of *Superintendents*, established in the first booke of *Discipline*, hath declared, that the statutes and ordinances containd in those bookes, are not of an authoritie perpetuallie obligatorie, but may bee altered or abrogated by the Church, according to the exigencie of tyme. The same lykewyse is manifest by the abrogation of *summarie excommunication*, which this Church did abolish, altho it was established in *Generall Assemblies*, wherein Master *Knox*, and other *Reformers*, were present. Wee neede not to insist much in this, seeing so manie of you, who are Subscribers, mis-regarde the ordinances of our Reformers, præfixd to the *PSALME BOOKE*, concerning the office of *Superintendentes*, or *Bishops*, *Funerall Sermones*, and *set formes of Prayer*, which they appoynted, to bee publicklic read in the



Church. Hence the *Reader* may perceave, that yee have no warrand for your *Interpretation* of the *Olde Covenant*, from the authoritatie, and obligatorie judgement of the *Reformers*; seeing yee can not ground it vpon the *Confession of Fayth* ratified in *Parliament*. As for those other *Moanes* mentioned by vs, to wit, *Scripture*, *Antiquitie*, and *consent of the Reformed Churches*; that they truelie make for vs, and agaynst you, the vnpartiall *Reader* may perceave, by these our *Disputes*.

*Whether or not Episcopacie, and  
Pearth Articles, bee abjured in the  
Late Covenant.*

3. As for the second *Miss.taking* mentioned by you in your *Answer*, wee did shoue in our *Replye*, that in your *Covenant*, *Pearth Articles*, and *Episcopacie*, are abjured. And for proving of this, wee asked of you, what yee meant by *the recoverie and libertie of the Gospell*, as it was established and professed before the fore-sayde *Novations*? and what is that period of tyme, to which your wordes there have reference? that is, Whether it bee that period of tyme, when the *Service-Booke*, and *Booke of Canons*, were vrged vpon you? or if it bee the tyme, when *Pearth Articles*, and *Episcopacie*, were receaved in this Church? But, truelie, your *Answer* to this, is no-ways satisfactorie, nor hath so much as a shoue of satisfaction. For yee are afraid to expresse that period of tyme, lest yee bee forced to graunt, that which wee before objected. And yet your speach bewrayeth you: For seeing yee answer onelie to that which wee sayde concerning the last of these two periods, wee collect, that by *the recoverie of the libertie and puritie of the Gospell*,  
as it

as it was established before the fore-sayd Novations, yee meane the reducing of the *Policie* of this Church, vnto that estate in which it was, before *Pearth Articles*, and *Episcopacie*, were established. And hence wee inferre, as wee did before, that in that part of your *Covenant*, yee condemne and abjure *Pearth Articles*, and *Episcopacie*, as contrarie to the *Puritie* and *Libertie* of the *Gospell*.

4. Yee seeme to answerē, that in that part of your *Covenant*, yee condemne not *PEARTH Articles*, and *Episcopacie*, but those *Abuses* and *Corruptions*, which have accompanied them; such as the *Superstitious* observing of dayes, cessation from worke on those dayes, *Feasting*, *Guy-sing*, and the grosse abuses which have entered in the *Sacrament*, upon kneeling before the *Elements*: and, that in respect of these *Abuses*, wee who allow *Pearth Articles*, and *Episcopacie*, may sweare without prejudice of our cause, to recover the *Puritie* and *Libertie* of the *Gospell*, as it was established, and professed, before these *Novations*.

5. But, first, let anie indifferent, or unpartiall man, who knoweth the state of our *CHURCH*, judge, whether or not it bee lyklye, that your *Vowe*, of the recovering the *Libertie* and *Puritie* of the *Gospell*, as it was before *Episcopacie*, and *Pearth Articles*, were introduced, importeth onelie an *Intention* of removing of the *Consequentes* of *Pearth Articles*, and *Episcopacie*, and not of the removing of those thinges them-selues? True-lye, wee are perswaded, that they who knowe the state of this *CHURCH*, and your mynde, concerning these thinges, will thinke this your *Glosse* of your owne wordes, to bee violent, and excoigitated for eluding our *Argument*.

6. Secondlie: Who can thinke, that yee, and others, *Contrivers* of the *Late Covenant*, who condemne  
*Pearth*

*Pearth Articles*, and *Episcopacie*, as much as yee doe the consequents of them, haue onelie vowed, to remoue their *Consequentes*, and not remoue them-selues?

7. Thirdlie, is it possible, that anie can promise and vowe, to labour for the curing of so manie, and so great pretended diseases of this Church, (wee meane those abuses which yee say, have accompanied *Pearth Articles* and *Episcopacie*,) and in the meane tyme promise, and intende nothing concerning the removing of the causes of them?

8. Fourthlie, how can wee, without great prejudice of our cause, acknowledge, that these grosse abuses mentioned by you, haue entred in the Sacrament, by *kneeling before the Elementes*? (yee should haue sayde *at the receiving of the Elements*) for seeing *Kneeling* at the receiving of the Sacrament, is confessed by vs to bee a matter indifferent; if in our *Oath*, wee acknowledge these grosse abuses to haue entred in vpon *Kneeling*, it will probablie follow in the judgement of some, and in your judgement, who recommend this *Oath* vnto vs, it will follow infallible, that *Kneeling* for the evill consequences thereof, ought to bee removed. Doe yee not heere cunninglie deale with vs? For altho yee vrge vs not, as yee say, to sweare and promise the removing of *Kneeling*, yet yee vrge vs, by your owne confession, to promise the removing of these abuses occasioned by *Kneeling*: which beeing acknowledged by vs, yee will then take vpon you to demonstrate, that *Kneeling* it selfe ought to bee removed: for yee holde it for a *Maxime*, *That things indifferent, being abused and polluted with Superstition, should bee abolished.* Wee can not sufficientlie marvell, how yee who are of this mynde, can say to vs, that wee who allowe *Pearth Articles* and *Episcopacie*, may sweare to *recover the Libertie and Puritie of the Gospell*,



pell, as it was before, &c. For yee meane, that wee may doe so, *without prejudice of our cause*. But wee have alreadie showne, that according to your judgement and doctrine, if wee sweare that which yee would have vs to sweare, our cause shall bee much prejudged, yea, utterly lost.

9. Fiftlie: How can wee sweare, *to remove these grosse abuses entered in upon Kneeling*, as yee alledge; seeing wee thinke, that no such abuses haue entered in vpon it? Yea, our people, trye them who please, will show, that they are as free from all erroneous conceits, concerning that holie Sacrament, as anie living in these Congregations where *Kneeling* is daylie cryed downe.

10. Sixtlie, as for these abuses and corruptions, reckoned vp by you, as the consequentes of the observation of *Festivall dayes*, to passe by that which before wee marked concerning *Kneeling*, to wit, that the granting of this were a great prejudice to our cause, some of these are not abuses at all, as, *cessation from worke*. Agayne, some of them haue not come in vpon the observation of the *Articles of Perth*, as *Gyffing*, and *Feasting*, (yee meane *excessive Feasting*, for otherwyle it is not an abuse) which onlie fall forth on *Christ-mas Feastivitie*. For sure wee are, that these abuses haue not come by the anniverarie commemoration of *CHRISTS Nativitie*, in the which by the ordinance of *Perth Assemblie*, all *Superstitious observation*, and *Prophanation* of that day, or anie other day, is prohibited, and appointed to be rebuked. This the Reverend and learned *Bishop of EDINBURGH*, in his defence of the *Act of Perth Assemblie*, concerning *Feastivities*, P. 16. 89. proveth, because (sayeth hee) wee have lacked preaching vpon *Christ-mas day*, these fiftie seaven yeares by-  
*more day of : 1607, 1608, 1609, 1610, 1611, 1612, 1613, 1614, 1615, 1616, 1617, 1618, 1619, 1620, 1621, 1622, 1623, 1624, 1625, 1626, 1627, 1628, 1629, 1630, 1631, 1632, 1633, 1634, 1635, 1636, 1637, 1638, 1639, 1640, 1641, 1642, 1643, 1644, 1645, 1646, 1647, 1648, 1649, 1650, 1651, 1652, 1653, 1654, 1655, 1656, 1657, 1658, 1659, 1660, 1661, 1662, 1663, 1664, 1665, 1666, 1667, 1668, 1669, 1670, 1671, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1680, 1681, 1682, 1683, 1684, 1685, 1686, 1687, 1688, 1689, 1690, 1691, 1692, 1693, 1694, 1695, 1696, 1697, 1698, 1699, 1700, 1701, 1702, 1703, 1704, 1705, 1706, 1707, 1708, 1709, 1710, 1711, 1712, 1713, 1714, 1715, 1716, 1717, 1718, 1719, 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750, 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766, 1767, 1768, 1769, 1770, 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gone, in our Church, yet Ryot, Prophanenesse, Surfet, and Drunkennesse, haue not beene wanting.

11. Seauenthlie, as for *Superstitious observation of dayes*, (whereof hitherto wee haue had no experience) wee marvell, that yee can reckon it, among the *Consequentes* of the observation of dayes: seeing in your judgement, it is all one with the observation of dayes. For yee thinke the *observation* of anie daye, except the LORD'S Day, to bee, in the owne nature of it, *Superstitious*, and *Wall-worship*.

12. As for the last part of your *Answer* to our *Argument*, concerning the fore-sayde *period of tyme*; where yee alleadge, that *manie Corruptions*, of *Popish* and *Arminian doctrine* haue entered in the Kirke, &c. wee aske you, Whether yee designe heere an other *period of tyme*, than yee did before? or if yee designe onelie this selfe-same *period of tyme*, (in the which both the fore-sayde *Practicall Abuses*, and these *Doctrinall Corruptions*, haue entered into this Church, accompanying, as yee alleadge, *Pearth Articles*, and *Episcopacie*?) Or, last of all, if yee, designe no *period of tyme* at all? If yee take you to this last, professing, that yee haue heere designed no *period of tyme*; then yee answere not our *Argument*, where-in wee particularlie, and expreslie posed you, concerning that *period of tyme*, vnto which your wordes cited oft before, haue reference. If yee designe the same *period of tyme*, then looke how yee can escape our praeceeding *Argumentes*, concerning that *period of tyme*.

13. But if yee designe an other *period of tyme*, then wee aske you, Whether it bee *prior*, or *posterior*, to the *period of tyme* already mentioned; to wit, the tyme praeceeding the bringing in of the *Articles of Pearth*? Yee can not say, that it is posterior to it: for yee complained

playned of *Arminian Corruptions*, even before *Pearth Assemblie*; branding some of the most Learned of our Church, with that *Assertion*, And of *Popish Corruptions of Doctrine*; yee complayned, when *Pearth Articles*, and *Episcopacie*, were established. For the *Doctrines*, of the lawfulnessse and expediencie of these thinges, are, in your judgement, meerelie *Popish*, and *Antichristian*. Neyther can yee say, that it is prior to the fore-sayde period of tyme: for the tyme praceding the in-bringing of *Pearth Articles*, comprehendeth all that tract of tyme which interveaned betwixt the *Reformation*, and *Pearth Assemblie*.

14. But wee will yet more evidentlie convince you, by two other *Arguments*, drawne from that part of your *Covenant*, of which wee are now speaking, and from the wordes of this your *Answer*, to our fourth R E P L Y E; for first in your *Covenant* yee promise, and also will haue vs to promise with you, *To forbear for a tyme, the practise of Pearth Articles, untill they bee tryed, as yee say, in a free Assemblie*. But this forbearance importeth a manifest prejudice, and wronging of our cause: for this is a fore-acknowledgement, eyther of the unlawfulnessse, or else of the inexpediencie of the matters, concluded in *Pearth assemblie*. For wherefore ought wee in this exigence of the Church, to forbear the practise of *Pearth Articles*, rather than of other *Rites* of the Church, except for some greater evill comprehended in them? This will appeare more evident, if wee shall consider the reason alleadged by you, P A G. 17. wherefore wee ought now to forbear the practise of these *Articles*: to wit, because in the case of *Scandall*, and sensible feare of *Superstition*, wee ought to doe so. Now this case of *Scandall* is not in your judgement, a *temporarie*, but a *perpetuall consequent* of *Pearth Articles*. For yee thinke it will ever scandalize the *Papists*, as if wee were



approaching to them : Lykewise yee thinke everie one of them, and especiallie *Kneeling*, to bee *indulgent* to sinne, *ex conditione operis*, by the verie nature and qualitie of the worke it selfe. Whence it followeth, that they are necessarilie and immutablie scandalous : for whatsoever agreeth to anie thing, in respect of the nature of it, it agreeth to it necessarilie and immutablie. If therefore wee in this respect, sweare the forbearance of *Pearth Articles*, wee shall bee holden to forbear *Pearth Articles*, not for a time, but for ever.

15. Next, wee pray you consider, what is meant by the *foresayde Novations*, in that part of your *Covenant*, wherein yee promise to labour to recover the *Libertie* and *Puritie* of the *Gospell*, as it was before the *foresayde Novations*. Certaynlie these wordes can not bee understood of *Novations* to bee introduced, and which haue not as yet entred vnto our Church. For the *Libertie* and *Puritie* of the Church is not as yet lost, yea, not impaired by them, and so needeth not to bee recovered by the removing of them. They must then bee understood of the *Novations* mentioned in the *Parenthesis* of your *Covenant*; that, is of all *Innovations* already introduced by *Authoritie*, and their attedged *Consequents*, which yee promise to forbear, vntill they bee allowed, and tryed by a free *Assemblee*. Hence anie man may conclude, that altho in your *Parenthesis*, yee promise onlie to forbear these *Novations* for a tyme, yet in the wordes immediatellie following, yee condemne and abjure them. For the recovering of the *Libertie* and *Puritie* of the *Gospell*, as it was established before the *foresayde Novations*, importeth manifestlie a removing of all these *Novations*, which eyther in themselves, or in respect of their consequents, are contrarie to the *Puritie* and *Libertie* of the *Gospell*. But all *Novations* already introduced, are in your judgement of this kynde, and therefore

there-fore your *Vowe*, of the *Recovering the Libertie and Puritie of the G O S P E L L*, importeth a removing of all the fore-sayde *Novations*.

16. To conclude this *Argument*: Yee may see, that wee haue pryed no more narrowlie into the expressions of your *COVENANT*, than wee had reason; and haue laboured, not to scarre our selves, and others, with meere shadowes, as yee affirme.

*Of our ARGUMENT; Ad hominem, and the weake Retorsion of it, by the Answeres.*

17. Nowe wee come to our *Argument*, or *Syllogisme*, *AD HOMINEM*, which hath so pinched you, that yee have not attempted to answer to anie of the *Propositions* of it. Our intention in that *Argument*, was to prove, that whether *Pearth Articles* bee abjured in the *Late Covenant*, or not; Yet yee (who came hither, to giue vs satisfaction concerning the *Covenant*) can not, with a safe conscience, averre, or declare to vs, that they are not abjured in it. This wee did evidentlie proue, reasoning thus: What-so-ever *Rites* are abjured in the *Olde Covenant*, they are also, in your judgement, abjured in the *Late Covenant*, But *Pearth Articles*, and *Episcopacie*, are, in your judgement, abjured in the *Olde Covenant*: E R G O, they are, in your judgement, abjured in the *Late Covenant*: and, consequentlie, if yee deale sincerelie with vs, yee must averre, that they are also abjured in the *Late Covenant*.

18. To this yee say, first, that what so-ever be your judgement, as yee are *particular persons*, yet, at this tyme,

Yee were to bee taken, as *Commissioners* from the whole *Companie of Subscribers*. Truelie wee did take you so; and did thinke, that yee who were *Commissioners* from such a *Multitude* of good *Christians*, would haue tolde vs your mynde sincerelie, concerning the full extent of the *Late Covenant*; and, that yee would neyther haue affirmed anie thing as *Commissioners*, which yee doe not thinke to bee true, as yee are *particular persons*; nor yet would haue laboured, so to insnare vs, as to haue bidden vs subscribe a *Covenant*, reallie, and indeede, in your judgement, abjuring those thinges, which wee, with a safe conscience, can not abjure. For, in your judgement, *PEARTH ARTICLES*, and *EPISCOPACIE*, are most reallie abjured in the *LATE COVENANT*, although yee playnelie affirme the contrarie, in your *Answeres* to our fourth, fift, and sixt *Demaund*. And (which is much to bee noted) in your *Answer* to our tenth *Demaund*, yee affirme, concerning your selves, That yee, in this *Late Covenant*, have promised onelie *Forbearance* of *Pearth Articles*. Wee wonder much, how yee can say so. For who-so-ever by their *Oath* haue tyed themselves to a *Confession*, in the which they firmelie belieue *Pearth Articles*, and *Episcopacie*, to bee abjured, those haue indeede abjured *Pearth Articles*, and *Episcopacie*. But yee in the *Late Covenant*, haue tyed your selues by your *Oath*, to the *Little Confession*, or *Olde Covenant*, in the which yee firmelie belieue, *Episcopacie*, and *Pearth Articles*, to bee abjured: *Ergo*, in your *Late Covenant* yee haue abjured *Pearth Articles*, and *Episcopacie*: And not onelie yee, but all those who are of that same mynde with you. Whence wee inferred, in that tenth *Demaund*, That none of you can vote freelie in the intended *Assemblie*, concerning *PEARTH ARTICLES*, and *EPISCOPACIE*.



19. Secondlie, yee say, that if others of the Subscribers; who are of our judgement, (that is, who are not periwaded that *Pearth Articles*, and *Episcopacie*, are abjured in the *Olde Covenant*,) had come as *Commissioners* at this tyme to vs, our *Argument AD HOMINEM*, had beene anticipated, because it would not have beene pertinent for them. But yee are deceived, for wee have ever looked principallie to these, who were the first *Contryvers* of the *Late Covenant*, or had speciall hand in it, that is, to your selues, and to others, who these manie yeares by-gone, haue opposed *Pearth Articles*, and *Episcopacie*, as *Popish* corruptions, abjured in the *Olde Covenant*; and consequentlie haue, in this *Late Covenant*, (in the which that former *Covenant* is renewed) by your owne personall *Oath*, abjured *Pearth Articles*, and *Episcopacie*. If then that other sort of *Commissioners* had come vnto vs, wee would haue sayde to them, that wee can not sweare the *Late Covenant*, because *Pearth Articles*, and *Episcopacie*, are in it abjured. And this wee would have proved by the lyke *Argument AD HOMINEM*, that is, by an *Argument* grounded vpon the judgement of the contryvers of the *Late Covenant*: as yee may easilie perceaue.

20. Thirdlie, yee say, that wee haue perceaved the insufficiencie of our *Argument*, because wee objected this to our selues: that seeing wee thinke *Pearth Articles*, and *Episcopacie*, not to bee abjured in the *Olde Covenant*, wee may Subscribe the *New Covenant*, in the which that *Olde Covenant* is renewed. Truelie yee might haue alleadged this, if wee had propounded that objection, and had left it vnanswered. But wee answered it, and brought some reasons (which yee wyselic did passe by, perceaving the force of them) to shew, that wee can not convenientlie subscribe your  
Late

*Late Covenant*, notwithstanding of our *Judgement*, or rather *Opinion* of the meaning of the *Olde Covenant*. We say *Opinion*: for to speake truelie what we thinke, wee doubt, and so doe others with vs, concerning the meaning of some parts of the *Olde Covenant*, touching matters of Ecclesiasticall policie, and haue not so full a perswasion in our myndes concerning those parts, as may bee to vs a warrand of our *Oath*.

21. Fourthlie, where-as yee say, that it was not for vs to inquire in your private opinion, concerning the meaning of the *Late Covenant*, in that part of it, where it tyeth vs to the inviolable observation of the *Olde Covenant*, nor was it necessarie for you, to make it knowne to vs; Wee answer, that wee inquired not your private opinion, but the common judgement of all those, who with you these twentie yeares bypast, have accused vs of *Perjurie*, for the alleadged violation of the *Olde Covenant*, sworne by our *Prædecessours*. And truelie wee had more than reason to doe so; because wee most justlie feared, that yee, who have so oft accused vs of *Perjurie*, for practising *Rites* and *Ceremonies* abjured, as yee alleadge, in the *Olde Covenant*, sworne by our *Prædecessours*, would much more vehementlie; yea also with a greater show of probabilitie, accuse vs of *Perjurie*, for violation of the *Olde Covenant*, sworne and ratified by our selves in this *Late Covenant*, if wee should stand to the defence of *Pearth Articles* in tyme to come. It became vs therefore, for eschewing of this inconvenient, to inquire of you, and you also sincerelie and playnlie to declare to vs, whether or not wee may Subscribe and sweare the *New Covenant*, as it includeth and ratifieth the *Olde*, and yet be reallie free from all abjuration, or condemning of *Pearth Articles*, and *Episcopacie*? And lykewyse whether or not yee, and all others who are of your mynde,

mynde, I will holde and esteeme us free from abjuration of them; not with-standing of our subscribing of your *Covenant*. These *Questions* requyre a punctuall *Answer*. For if our subscribing of your *Covenant*; may eyther import a reall *Abjuration* of *Pearth Articles*, or if it may make you to thinke, that by vertue of our *Subscription*, wee are reallie, and in-deede, bound to reject them for ever; neither can wee, with a good conscience, subscribe your *Covenant*; neyther can yee, with a good conscience, requyre it of us.

22. Fiftlie, from our refusing to subscribe the *Late Covenant*, in so farre as it reneweth the *Olde Covenant*, or *Little Confession*; because that *Confession*, according to your *Interpretation*, or conception of it, importeth an *Abjuration* of *Pearth Articles*, yee collect, first, that vpon this ground wee would not have subscribed the *Late Confession* any tyme by-past. Secondlie, That wee can not sweare the *Confession* of anie Church, no, not the *Articles* of the *CREED*, *Petitions* of the *LORD'S PRAYER*, nor *Precepts* of the ten *COMMANDEMENTS*, in respect of the diuerse *Interpretations*, which men giue of them. Wee answered, first, that since the *Little Confession*, is not of *Divine Authoritie*, and since the *Humane Authoritie* which it had, hath these manie yeares by-gone ceased (as *THE PEACE-ABLE WARNING*, Latelie given to the *Subjects* in *SCOTLAND*, proveth) wee would haue refused our *Subscription* vnto it, ever since wee heard, that it importeth an *Abjuration* of all *Rites*, and *Ceremonies*, which were not receaved in our *CHURCH* in the yeare 1581; except wee had gotten some *Evidence* to the Contrarie, sufficientlie satisfying our myndes. Secondlie: As for the *CREED*, *LORD'S PRAYER*, and tenne *COMMANDEMENTS*, your *Argument*



taken from the varietie of mens *Expositions* of them, is  
 farre from the purpose. For, since wee are perswa-  
 ded, that the *Author*, or *Penne-men* of THEM, neyther  
 intended, nor yet delivered any thing in them, but  
*Truth*; and that their *Expression* is Authentike, we are  
 bound to embrace, and receave them, not-with-stand-  
 ing of the varietie of *Interpretations*, which men giue  
 of them: neyther is it lawfull to vs, to refuse our *Sub-  
 scription*, or *Assent*, to them, what-so ever be the judge-  
 ment or assent of those who requyre it of vs: being all-  
 wayes bound to acknowledge the infallible *Authoritie*  
 of them, even when wee doubt of the true meaning of  
 them. Thirdlie: As for anie of these later *Confessions*  
 of *Churches*, if the case bee such, as now it is in this par-  
 ticular of this *Late Covenant*, that is, if wee be not bound  
 by any standing *Lawe*, to subscribe it, and if it bee so  
 lyable to the varietie of *Interpretations*, that it may pro-  
 bably import that which wee thinke to bee contrarie  
 to the *TRUTH*, and if these who requyre our *Sub-  
 scription*, bee, in our judgement, *Opposers* of the *Truth*,  
 in anie point containd in that *Confession*, and may make  
 advantage of our *Subscription*, aheadging, that wee are  
 tyed by it, to consent to their *Doctrines*, or *Practises*: we  
 may justlie, in such a case, denye our *Subscription* to that  
*Confession*, for the ambiguitie of it; and much more may  
 desire those who vrge vs to subscribe it, to declare vnto  
 vs, before we giue our *SUBSCRIPTION*, *Whether*, or  
*not*, that *CONFESSION*, in their judgement, will tie us  
 to their *Doctrines*, and *Practises*.

23. Last of all: *In modestie*, as yee say, but with a je-  
 sting complement, yee present vnto vs, a *Dish* of our  
*owne dressing*: yee meane, the lyke *Argument*, *AD HOMI-  
 NEM*; which is this: *The Rites and Ceremonies*  
*which are not abjured in the Negative Confession, are not*  
*abjured*.

abjured in this Late Covenant: But the Rites and Ceremonies, which were concluded in Pearth Assemblies, are not abjured, as yee say, in the Negative confession, made anno 1581; therefore they are not abjured in this Late Covenant. The first Proposition, as yee say, is evident, because in the Late Covenant wee are bound no farther, concerning the Negative Confession, but to keepe it inviolable: And therefore, what Rites are not abjured there, are not abjured here. Lyke-wyse yee say, that the second PROPOSITION cannot bee denied by vs, in respect these twentie yeares by-gone, wee have thought our selues free of Perjurie, notwithstanding of the Oath made 1581, and of our conforming our selues to the Ordinance of PEARTH Good Brethren, ye haue retort.d. this Argument verie weakelie vpon vs. For, first, wee flatlie deny the Major of your Syllogisme; and withall doe repell the confirmation of it. For altho Pearth Articles, were not abjured in the Late Covenant, in so farre as it reneweth the Negative Confession; yet they may bee, and as it is already proved, they are abjured in that other part of your Late Covenant, where yee vowe and promise, To recover the Libertie and Puritie of the Gospell, as it was established and professed before the fore-sayde Novations. Next, as for your Minor, or second Proposition, wee suspend our judgement of it, vntill wee bee better informed and aduysed: doubting, as wee sayde before, concerning the meaning of those parts of the Olde Covenant, which concerne matters of Rite or Ceremonie. Neyther doeth the confirmation of your Minor trouble vs; for wee have thought our selues free of Perjurie those twentie yeares by-gone, not for anie certayne perswasion which we had, that Pearth Articles are not abjured in the Olde Covenant; but because wee did not personallie swear that Covenant, and are not tyed to it, By the

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Oath

*Oath* of those who did Subscrybe it : which wēē are readie to demonstrate by irrefragable *Arguments*. Yee see then your *Argument* retorted vpon us, pearceth vs not at all : and the *Reader*, may perceave that our *Argument* hath beene so forcibly throwne vpon you, that yee haue not taken vpon you to answer anie part of it. If ye had had evidence of the *Truth* for you, yee would not onelie haue retorted our *Argument*, but also by answering it punctuallie, shewne, that it strayteth not you: and if yee had beene exact *Resolvers*, yee would not haue gone about to haue satisfied us with a naked *Argument in contrarium*.

¶ 4. Before wee leaue this poynt, that it may bee knowne to all, what reason wee haue to insift in this our *Argument*, A D H O M I N E M, and that wee haue proponed it, not to catch advantage of you, but to get satisfaction to our owne myndes, concerning the *COVENANT*, and your sinceritie in urging vs to Subscrybe it, wee will collect out of that which hath beene already sayd, some *INTERROGATORIES*, which we pray you to answer punctuallie, if yee intende to giue vs satisfaction. The first is, Whether or not your declaration of the extent of the *LATE COVENANT*, to wit, that it extendeth not it selfe to the abjuration of *Pearth Articles*, bee not onelie *VERA*, true in it selfe, but also *VERAX*, that is, consonante to your mynde, and to the mynde of the chiefe Contraryvers of it. The reason wherefore wee propone this question, yee will perceane by those that follow. Secondlie, seeing yee and others the chiefe recommenders of the *Olde Covenant*, haue beene ever of this mynde, that *Pearth Articles*, and *Episcopacie*, are abjured in it; we aske, Whether yee all tying your selues by this *LATE COVENANT*, to the inviolable observation of the *OLDE COVENANT* haue.



hane tyed your selues to it in all the particular poynts, which yee conceived to bee contayned in it, or onelie in some of them? Did yee by *mentall reservation*, except anie part of that *OLDE COVENANT*, or in particular did yee except that part of it, in the which, *Perpetuall continuance in the Doctrine and Discipline of this Church* is promised? Or if that part was not excepted, did yee put anie new glosse upon it which it had not before? And if yee did not, whether or not yee renewing the *Oath* of perpetuall observation, of the Doctrine and Discipline of this Church, as it was *Anno 1581*. haue not onelie *reallie*, but also according to your owne conception of that part of the *OLDE COVENANT*, abjured all *Rites and Ceremonies*, added to the Discipline of this Church, since the fore-layde yeare; and consequentlie, the *Articles of Pearth*, and *Episcopacie*? Thirddie, seeing yee so confidentlie averre, that *Pearth Articles* are abjured in the *Olde Covenant*, how can yee denye them to bee abjured in the *New Covenant*, except yee acknowledge a substantiall difference, betwixt the *Olde and New Covenant*? Fourthlie, if yee grant that they are *reallie* and indeed abjured in the *Olde Covenant*, how can yee faithfullie and sincerelie say to vs, or to anie other, that they are not abjured in it? Fifthly, how can yee, and all others (who with you haue *reallie*, and also according to your owne conception of the *Olde Covenant*, abjured *Pearth Articles*, and *Episcopacie* by renewing of it) voyce freelie, in the intended *Assemblie*, concerning these things; seeing yee are tyed by your *Oath*, to condemne and abrogate them? Sixtlie, How can wee concurre with you in an *Oath*, wherein wee are infalliblie perswaded that yee have abjured *Pearth Articles*, and *Episcopacie*? Seventhlie, If wee concurre with you in that *Oath*, will yee not (as wee objected in our *REPLYE*, but yee haue not answered it) thinke vs bound by our

by our *Oath*, to condemne *Pearth Articles*, and *Episcopacie*? And will not yee thinke your selues bound in conscience to tell vs, and all others, that which yee thinke to bee truth, and may make much for your cause, to wit, *That the wordes of the Covenant haue but one sense*, and that in that one sense *Pearth Articles* are abjured?

25. Yee, and all others, may nowe see, howe iniustlie yee sayde, That wee would haue the *Covenanters*, agaynst their intention, *And whether they will or not, to dis-allowe, and condemne Pearth Articles, and Episcopall Governement, lest they be tryed in a free Assemblie*. God knoweth, how farre wee detest all such dealing, and this vindication of our two *Arguments* (wee added also a third, but yee haue swallowed it) brought by vs, to prove, that *Pearth Articles*, and *Episcopacie*, are abjured in your *Late Covenant*, will sufficientlie cleare vs of this imputation, to all vnpartiall Readers.

26. Wee did not onelie alleadge, as yee say, that your *Supplications to his Majestie were fullie satisfied, by the last PROCLAMATION*; but grounding an *Argument* vpon your *Answer*, to our fourth *Demand*, we reasoned thus: If in all your *Supplications*, yee haue onelie fought the removing of the *Service-Booke, Booke of Canons, and New High Commission*; not complayning of anie other *Novations*, alreadie introduced: And, seeing his Majestie hath graunted this vnto you, what reason haue yee to say, that his Majestie hath not satisfied your *Supplications*? This our *Argument*, yee haue turned to a meere *All-adaunce*, lest yee should haue troubled your selues, with answering it.

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27. Wee come now to the consideration of that, which your *C O V E N A N T*, by your owne confession, tyeth vs to; to wit, *The forbearance of PEARTH Articles, untill they be tryed in a free Assemblie.* And first, where as yee say, *That the vrging of the Service Booke, is a sufficient reason for forbearance of PEARTH Articles, till an Assemblie;* wee professe that wee can not see the equitie and force of this reason. For the *Service-Booke* may be holden out, albeit *Pearth Articles* were not forborne at this tyme; yea, altho they should never bee removed. And the more obedient, Subjects were at this tyme, to his Majesties lawes alreadie established, the greater hope might they haue of obtayning their desires.

28. Ye bring 3 *Argumēts*, to proue the lawfulness of the forbearance of *Novations* alreadie introduced. One is, that the *Articles of Pearth* establishing them, were concluded only for satisfying the King, and not to presse anie man with the practise of them: And because the Act it selfe (yee meane the Act concerning Kneeling) giveth warrand, to forbear the practise of them at this time, when the memorie of *Superstition* is revived. But this reason doth no wayes satisfie our consciences. For, to begin with the last part of your *Answer*; THE MEMORIE OF SUPERSTITION'S CELEBRATION OF THE LORD'S SUPPER, is not renewed in this Kingdome, for ought wee know. And, if yee meane, that it is renewed by the  
*Service*



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*Service-Booke*; suppose that were true, yet, yee know the *Service-Booke* is discharged, by the *Act* of Councell, at his Majesties commandement. Secondlie, the *Act* of *Peareth*, giveth no warrand to forbear *Kneeling*, vpon everie suspicion or apprehension of *Superstition*, re-entring vnto this Church. Your *Argument*, which yee brought to proue this, from the narrative of that *Act*, your *Answer* to our nynt *Demaund*, is confuted moſte playnely by vs in our *Replie* to your *Answer*: and, wee shall agayne ſpeake of it in our *D V P L Y E*, to your ſecond *Answer* concerning that *Demand*.

29. As for the other two parts of your reason, they are contrarie to the verie wordes of the *Acts* of *Peareth Asſembly*. The firſt part is contrarie to the *Narrative* of all theſe *Acts*, wherein no mention is made of ſatisfying the King, but of other motives taken from the expedience, or vtilitie of the matters themſelves. The ſecond part is contrarie to the tenour of the *Deciſion*, or *Determination* of theſe *Acts*: in the which by theſe formall wordes, *The Asſembly thinketh good: the Asſembly ordaineth: Kneeling* in the Celebration of the Sacrament, *Faſtiuall dayes*, &c. are enjoyed.

30. Wee heare of a childiſh, and ridiculous concept of ſome, who thinke that theſe wordes, *The Asſembly thinketh good*, import not an Eccleſiaſticke conſtitution, but a meere advyſe, or counſell. This apprehenſion proceedeth from ignorance: for that phraſe is moſt frequentlie used by Councells, in their decrees. In that *Apoſtolicke Councell*, mentioned *ACTS 15*, the word *ἰδοὺς*, and *ἰδοὺς ἡμῖν*, are expreſſelie vſed, *verſe 22. 25. 28*. In the Councell of *Ancyra*, *Can. 1 & 2*, the word *ἰδοὺς* is vſed. In that great and firſt *OEcumenicke Councell* of *Nice*, *Can. 5*, yee have theſe wordes;



καὶ οὕτως ἔδειξεν, *Can. 8.* ἔδειξε τῇ ἀγίᾳ, καὶ μεγάλῃ συνόδῳ, *Can. 11.* ἔδειξε τῇ συνόδῳ. In the third Councell of Carthage, *Can. 1. 2. & 3.* the word *placuit* is used, & in *codice Canonum Ecclesie Africane Græco-Latino passim habetur vox PLACUIT*, ἡρεσεν. And from the Greeke word ἔδειξε, the Decrees of the Apostolick Councell were called τὰ δόγματα, *Act. 16. 4.* Yea, also the Civill Decree of *Cæsar Augustus*, *LUKE 2. verse 1.* is called δόγμα, *editum, placitum*, And in the Civill Law, the Constitutions of Emperours, are called *Principum placita*, *Instit. de Iure naturali*, §. 6. & 9. *Quod Principi placuit, Legis habet vigorem*, saith *Vlpianus*, ff. de *Constit. Principum*, *Lege 1.* Where *Quod Principi placuit* signifieth as much, as *Quod Princeps constituit*.

31. Your other Reason, (which ye bring to prove the lawfulnessse of the forbearance of *Pearth Articles*) is; That it is lawfull to sweare the forbearance of a thing indifferent, in the case of Scandall, and sensible Feare of Superstition, in others. Yea, ye thinke, that by doing so, ye have sworne Obedience to the Commandement of GOD, which forbiddeth the doing of that whereby others may be scandalized. This Reason moveth us no more than the first: For, as for your feare of farther Superstition, it is now groundlesse, and causelesse, in respect of the gracious Promises contained in his Majesties PROCLAMATION. But although it were a feare justly conceived, and although the eschewing of an Evil justly feared, be a thing good, and desirable; yet we ought not, for the eschewing of it, disobey the lawfull Commandements of our Superiours. For this were to doe Evil, that Good might come of it; which the Apostle condemneth, *ROM. 3. verse 8.*

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*Of SCANDALL ; and whether or not  
we may deny Obedience to the Lawes of  
our Superiours, for feare of Scan-  
dall causlesly taken?*

32. As for that other motive of *Scandall*, for which yee alleadge, that wee who thinke the matters concluded in *Pearth Assembly*, to bee indifferent, and lawfull, may sweare the *forbearance of them* ; wee pray ycu, tell us, What kinde of *Scandall* it is, which, as ye alleadge, is taken at the *practice of Pearth Articles* ? Yee know, that *passive Scandall* is either procured by the enormity or irregularity of the fact it selfe, (to wit, when either it is a *Sinne*, or else hath a manifest show of sinne,) or else it is not procured, but *causlesly taken by some*, either through malice, or else through weaknesse. Now, which of these two sorts of *Scandall* would yee have us to acknowledge, in the *practice of Pearth Articles* ? If the first, then yee would have us to condemne *Pearth Articles*, before they be tryed in a *free Assembly* : which is contrary to your *Protestation*, and no lesse contrary to our *Resolution*. For, if we acknowledge any enormity in the *practice of Pearth Articles*, *ex ipsa conditione operis*, we shall bee holden to condemne them, and abstaine from them for ever.

33. If yee will have us to acknowledge, that the *Scandall* following upon the *practice of Pearth Articles*, is of the second sort, that is, is *causlesly taken*; and, that for such a *Scandall*, whether it be taken through weaknesse, or malice, wee ought to abstaine from the doing of a thing indifferent, although it bee enjoyned by a lawfull *Authority* ; (for yee generally affirme, that  
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all things, which are not *necessary*, and *directly commanded* by GOD Himselfe, ought to bee omitted, for any *Scandall* whatsoever, although it be causlesly, yea, and most maliciously taken, and that notwithstanding of any humane precept, or law, enjoyning them. See the *Dispute against the English Popish Ceremonies, Part. 2. Cap. 8. Sect. 5. & 6. Item Cap. 9. Sect. 10.* Then we protest, that wee differ so farre from you in this point, that we thinke, that for no *Scandall, causelesly taken*, can wee sweare such a *forbearance of Pearth Articles*, as ye would have us. And wee marvell from whence ye have learned this strange, and most hake *Doctrine*, that for *Scandall, causelesly, yea, maliciously taken*, a man may totally, and absolutely, deny *Obedience* to the *Lanes* of *Superiours*.

34. The Author of the *Dispute* even now cited, alleadgeth for his opinion, some Schoole-men, acknowledging the truth of it : and hee nameth *Cajetane*, and *Bannez*, who (saith hee) affirme, that wee should abstaine, even *à spiritualibus non necessariis*, when *Scandall* ariseth out of them. Hee might have cited for this tenet, *Thomas*, and all his *Interpreters*, (even although he had beene but slenderly acquaint with them) as well as these two : For they all doe say so. But truly he much mistaketh them, when hee alleadgeth them for his opinion. For, first, none of them ever taught, that wee ought to *abstaine totally and altogether*, from any spirituall duty for the *Scandall*, either of the weake, or malicious. Secondly, when *Thomas* and others following him, say, That *bona spiritualia non necessaria sunt dimittenda propter Scandalum*, they speake directly *de eis que sunt sub concilio, non vero sub precepto*, of matters of Councell, and not commanded by any *Authority*, divine or humane : and the most which they say of them,



is, that such things *sunt interdum occultanda, vel ad tempus differenda*, that is, may at some times, and in some places, be omitted, for eschewing the Scandall of the weak. Thirdly, the most accurate *Casuits*, and *Interpreters* of *Thomas*, differ much about this question, *Whether or not, things that are commanded by positive Lawes, Civill, and Ecclesiasticall, may be omitted at any time, for eschewing Scandalum pusillorum, the Scandall of the weak.* Divers of them deny this, to wit, *Navarrus*, in *Manual. Cap. 14. § 44. Vasquez. Tom. 5. Trac. de scandalo. dubio primo, § 5. Becanus in summa Theologia, Part 2. Tom. posteriori. Tract. 1. Cap. 27. Quest. 5. Ferdin. de Castro Palao, in opere morali, Tract. 6. Disp. 6. Punct. 16. Duvallius, in 2<sup>m</sup> 2<sup>a</sup> *Divi Thomae, Tract. de Charitate, Quest. 19. Art. 5.* And for their judgement, they cite *Thomas, Durandus, Almainus. Anton. Florent.* and many others. Fourthly: Those of them who think, that things commanded by *humane Lawes*, may be omitted in the case of Scandall, admit not, as ye doe, such an omission of the thing commanded, in the case of Scandall, as is conjoyned with a flat *Disclaiming* of the *Authority* of the *Law*. For they tell us, that we ought not, for any Scandall of the weak, deny *Obedience* to the *Precepts*, or *Lawes* of our *Superiours*, whensoever all other *Circumstances* being considered, we are tyed; or obliged to the obedience of them. The omission then of the thing commanded, which they allow, is onely a *partiall* and *occasionall* forbearance, and not a *totall abstinence* from *Obedience*, or *disclaiming* the *Authoritie* of the *Law*. See *Valentia, Tom. 3. Disp. 3. Quest. 18. Punct. 4. & Suarez, de triplici virtute, Tract. 3. Disp. 7. Sect. 3. § 9.**

35. But the forbearance of *Pearth Articles*, which ye require of us, is conjoyned with a flat disclaiming  
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of the *Authority* of all the *Laws* which established them. And ye will have us to *forbeare* these *articles*, at this time, when all the particular *Circumstances*, which we ought to regard, being considered, we are tyed to *Obedience* of them; especially, if we look to the *will* and *mind* of the *Law-givers*, and of our present *Superiours*. We justly say, that you will have us to *disclaime* altogether the *Authority* of these *Laws*. For whosoever resolve, and determine, not to practise *Pearth Articles*, untill they be tryed in a *New Assembly*, and established by a *New Parliament*; these are purposed, never to obey them, except they be tyed by *new Laws* and *Acts*, concluded in a *New Assemblie*, and *Parliaments*: And consequently, are resolved never to regard and obey the *Laws* or *Acts* of *Pearth Assembly*, and the *Parliament 1621*, which established these things. But so it is, ye would have us to resolve, yea, to promise and sweare, not to practise *Pearth Articles*, untill they be tryed in a *New Assembly*, and established by a *New Parliament*: ERGO, ye would have us to promise, not to practise *Pearth Articles*, except we be tyed or obliged by *New Laws*, to practise them: and consequently, would have us never to regard, or obey the *Acts* of *Pearth Assembly* and *Parliament 1621*.

36. This kinde of forbearance, to wit, which is conjoynd with a plaine disclaiming of the authoritie of the *Laws* made by our *Superiours*, cannot be excused with your pretence of *Scandall* causelessly taken. This we prove, First, by a position granted by your selves, and so evidently true, that no man can deny it. The Author of the *Dispute against English Popish Ceremonies*, Part 1. Cap. 4. Sect. 4. saith, That it were *Scandall*, not to obey the *Laws* of the *Church*, when they

prescribe things necessary, or expedient for the eschewing of Scandall: And, that it were contempt, to refuse obedience to the Lawes of the Church, when wee are not certainly perswaded of the unlawfulnessse or inexpediencie of things commanded. Now, if such a refusing of obedience, bee both a Contempt, and a Scandall, it followeth manifestly, that no man for eschewing of Scandall causelessly taken, ought in such a case to refuse obedience. Hence wee reason thus: whosoever are not perswaded of the unlawfulnessse or inexpediency of the things commanded by their *Superiours*; and on the contrary thinke them to be expedient *ad vitandum Scandalum*; these ought not for eschewing of Scandall, refuse obedience to the lawes and ordinances of their *Superiours*. But so it is, wee are neither perswaded of the unlawfulnessse, nor of the inexpediencie of *Peartb Articles*: yea, on the contrary, wee thinke that the *Acts of Peartb Assembly*, enjoineth things very expedient for eschewing of Scandall: Ergo, we ought not for eschewing of Scandall causelessly taken, to refuse obedience to them. The *Major* of this our first *Argument*, is already proven. The *Minor* is conforme to the light of our owne consciences, as GOD knoweth: and therefore so long as we are of this minde, we cannot deny obedience to the ordinances of our *Superiours*, [for any feare of Scandall causelessly taken.

37. Secondly, that which may bee removed by information or instruction, cannot bee a warrant to us, of a totall abstinence from the obedience of Lawes, or, which is all one, of an avowed disclayming of the Authority of them. But the Scandall of the weake, taken by the practice of *Peartb Articles*, may be removed by information, or instruction: Ergo, it cannot bee a warrant to us of a totall disclayming of the authority of the Lawes, whereby these *Articles* were established.

38. Thirdly,



38. Thirdly, If for *Scandals* taken, especially by the *Malicious*, we may disclaime the Authority of a *Law*, then we may ever disclaim the Authority of all *Laws*, of the Church or Estate. For there is nothing commanded by *Laws*, but some, either through weaknesse, or through malice, may take offence at it.

39. Fourthly, Wee ought not for eschewing *Scandall causelessly taken*, to injure or offend any man, by denying to him, that which is due to him, and therefore wee ought not, for eschewing *Scandall causelessly taken*, to offend and injure our *Superiours* in Church and Policy, by denying to them that obedience which is due to them. The antecedent is cleare by many examples. For if a man bee excommunicated, shall his Wife, Children, and Servants flee his company, and so deny to him these duties which they owe to him, for feare that others bee scandalized by their keeping of company with an excommunicate person? And if they may not for eschewing of *Scandall*, abstaine from these duties, which they owe to a private person, much lesse may we abstaine from that obedience which we owe to our *Superiours*, having publick charges in Church and Policy, for eschewing of *Scandals* causelessly taken by others.

40. Fifthly, What if the thing commanded, bee enjoyned by the civill Magistrate, under paine of death, and by Ecclesiasticall Authority, under paine of Excommunication, shall we for feare of a *Scandall causelessly taken*, which may bee removed by information, or for the *Scandall* of the malicious, who will not bee informed at all, abstaine from the doing of a thing lawfull and expedient, enjoyned by Authority, and by so doing, incurre these most grievous punishments of Death Temporall, and Spirituall? Wee beleve, that  
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your selves, who speak most of *Scandall*, would be loath to take such a yoke upon you.

41. Sixtly, The denying of obedience to the lawfull commandements of our *Superiours*, is forbidden in the fift **COMMANDEMENT**, and consequently it is a sinne. Shall we then for a *Scandall causelessly taken*, deny obedience to our *Superiours*, and so incur the guiltinesse of sinne? Ye commonly answer to this, that the *Negative Part* of the fift **COMMANDEMENT**, which forbiddeth *the resisting of the power*, ROM. 13. VERS. 2. and in generall the denying of obedience to *Superiours*, is to be understood *with the exception of the case of any Scandall taken by others*. For if we see (say ye) that any may, or wil take offence at the doing of that which is commanded by our *Superiours*, we are not holden to obey them: and our denying of obedience to them in such a case, is not forbidden in that **COMMANDEMENT**.

42. But first, we aske, what warrant ye have to say, that the *negative part* of the fift Commandement, is to be understood *with the exception of the case of Scandall*, more then other *negative Precepts* of the second Table? Secondly, As men may take offence, either through *weaknesse*, or *malice*, at our doing of the thing commanded; so they are most ready to stumble at our denying of *Obedience* to the *lawfull Commandements* of our *Superiours*: For they will take occasion by our carriage, to doe that, unto which by nature they are most enclined; to wit, to vilipend *Lawes*, and the *Authority* of their *Superiours*. Shall we then, for the *eschewing* of a *Scandall causelessly taken*, not onely refuse to our *Superiours*, the duty of *Obedience*, which they crave of us; but also incurre another *Scandall*, and that a farre more perillous one? Thirdly, We have already  
showne,

showne, that the *negative part* of the fift Commandement, is not alwayes to be understood with the exception of the case of *Scandall canselesly taken*. For, Wives, Children, and Servants, must not deny *Obedience*, and familiar conversation to their Husbands, Parents, and Masters, which are excommunicated, for feare that others, through *weaknesse*, or *malice*, be scandalized thereat. Fourthly, As ye say, that the *Precept* concerning *Obedience to Superiours*, is to be understood with the exception of the case of *Scandall canselesly taken*; so we, with farre better *Reason*, say, that the *Precept* of *eschewing Scandall canselesly taken*, is to be understood with the exception of the case of *Obedience peremptorily required*, by our *lawfull Superiours*, as we shall shew in our next *Argument*.

*Whether the PRECEPT of O B E -  
D I E N C E to SUPERIOURS, or the PRE -  
C E P T of eschewing SCANDALL,  
be more obligatorie?*

43. Last of all : When a man is peremptorily urged by his *Superiours*, to obey their *lawful Commandements*, and in the meane-time feareth, that if he doe the thing commanded by them, some, through *weaknesse*, shall be scandalized by his carriage; in this case, he is not onely in a *difficultie*, or *strait*, betwixt the *Commandement of Man*, and THE COMMANDEMENT OF GOD, who forbiddeth us to doe that *whereby our weak Brother may be offended*; but also he seemeth to be in a *strait betwixt two of GODS Commandements*; to wit, betwixt that *Precept* which forbiddeth the doing of  
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any thing, whereby the weak may be scandalized, and that other Precept which forbiddeth the resisting of Authority; and telleth us, that whosoever resisteth the Power, resisteth the Ordinance of GOD. Now, seeing GOD'S Precepts are not repugnant one to another, neither doth GOD by his Lawes lay upon us a necessity of sinning, out of all question, in this case we are freed from the Obligation of one of these Precepts: and that which doth not so strictly tye us, or is lesse obligatory, must needs give place to the other, which is of greater Obligation. Ye commonly say, that the Precept of Obedience to humane Authority, must give place to the Precept of eschewing Scandall, although it be causelessly taken: And to confirme your Assertion, ye say, that the Ordinance of a Superiour cannot make that fact to be free of Scandall, which otherwise would be scandalous; and that a fact upon which any Scandall followeth, ought not to be done for the Commandement of Man. Whence ye collect, that in such a case, we ought not to regard or obey the Commandements of our Superiours.

44. This your Reason cannot be good, because we can easily retort the Argument, and say to you, that in such a case we ought not to regard the Scandall causelessly taken by our weake brethren, so farre, as to deny simply and absolutely, Obedience to our Superiours for it; and that because the sinne of Disobedience ought to be eschewed: and no Scandall of weake brethren causelessly taken, can make that fact, not to be the sinne of disobedience, which other-ways, that is, *extra casum scandalis*, would be the sinne of disobedience. For it is certaine, that (laying aside the case of Scandall) to deny Obedience to the Ordinances of our Superiours, enjoyning, and peremptorily requiring of us things lawfull, and expedient, is really the sinne of disobedience. Ye will say,

say, that *the scandall of weake brethren*, may make that *Fact*, or *Omission*, not to be *Disobedience*, which otherwise would be *Disobedience*; because we ought not for *the Commandement of Man*, doe that whereby our weake brother may be offended: and so the *Precept of Obedience* bindeth not when offence of a weake brother may be feared. On the contrary we say, that *the lawfull commandement of Superiours*, may make that *Scandall of our weak brethren* not to be imputed unto us, which otherwise would be imputed unto us as a matter of our guiltinesse; because we ought not, for feare of *Scandall canselessly taken*, deny *Obedience* to the *lawfull Commandements* of our *Superiours*.

45. Againe, ye say, that when *Scandall of weake brethren* may be feared, the *Precept of Obedience* is not obligatorie, in respect the thing commanded by our *Superiours*, although it be in it telfe *lawfull*, yet it becommeth *unexpedient*, in respect of the *Scandall* which may follow upon it. Now, (say ye) the *Ordinances* of our *Superiours* are not obligatorie, when the things commanded by them are *unexpedient*. We, on the contrary, say, that when our *Superiours* require of us *Obedience* to their *lawfull Commandements*, the *Precept of eschewing Scandall* is not obligatorie; in respect we ought not, for *Scandall canselessly taken*, omit necessary duties, which GOD in His Law requireth of us: In which number, we most justly doe reckon, **THE DUTY OF OBEDIENCE**, which we owe to the *lawfull Commandements* of our *Superiours*.

46. As for that which ye say, that when *Scandall* may be taken at the doing of the thing commanded, then the thing commanded becommeth *inexpedient*, and so ought not to be obeyed; that yee be not more deceived,

ceived by this error, we pray you marke, that a thing commanded by our *Superiours*, in *Church* or *Policie*, may be two wayes *inexpedient*, to wit, either in respect of some particular Persons, who through *weaknesse* or *malice* doe stumble at it, or else in respect of the body in generall, because it is contrary to *Order*, *Decencie*, and *Edification*. If the thing commanded be *inexpedient* the first way onely, wee may indeed, in such a case, for *eschewing* the *Scandall* of the *weake*, forbear the practise of the thing commanded *hic*, & *nunc*, in some particular places, and times: providing alwayes wee doe this, *Without offence of our Superiours*, and *without the Scandall of others*, who by our forbearance may be made to vilipend the *Authority of Lawes*. But wee cannot in such a case *totally* and *absolutely* deny obedience to a *Law*, as we have already proven. Neither is your *Argument* brought to the contrary valide, in respect we ought more to looke to the utilitie and benefit, which the body of the *Church* may receive by the thing commanded, and by our *Obedience* to our *Superiours*, than to the harme which some particular Persons may receive thereby.

47. If the thing commanded be in our private judgement *inexpedient* the second way, wee ought not for that to deny *Obedience* to the *Lawes* of the *Church*, for when the *inexpediencie* of a thing is questionable, and probable *Arguments* may bee brought *pro* and *contra*, concerning the expediencie of it, wee have sufficient warrant to practise it, if the *Church* by her publicke decree hath declared, that shee thinketh it expedient. Your error, who are of the contrary mind, is very dangerous, and may prove most pernicious to the *Church*, for it maketh the *Church* obnoxious to perpetual *Schisme*, and *disconformity* in matters of *external Policie*: in respect  
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men ordinarily are divided in judgement, concerning the expedience of these things. Suppose then, that in a *Synode* consisting of an hundred Pastors, threescore of them thinke this, or that particular *Ceremonie* to be expedient for the good of the *Church*; and in respect of the plurality of their voices, make an *Act* to be concluded for the establishing of it, shall the remnant fourtie, who are of the contrary judgement, deny *Obedience* to the *Act* of the *Synode*, because they are perswaded, that the thing concluded is *inexpedient*; and shall they by doing so, rent the body of the *Church*? Truly, if we were all of your minde, we should never have *Peace* nor *Unity* in this *Church*. Ye will say, perhaps, that this our *Argument* is *Popish*, and leadeth men to acquiesce, without tryall or examination, in the Decrees of the *Church*. Wee answer, that in matters of faith, the truth whereof may be infallibly concluded out of GODS Word, we ought not without tryall to acquiesce into the Decrees of the *Church*. And in this respect wee dissent from the *Papists*, who ascribe too much to the *Authority* of Councils, as if their Decrees were infallible. But in matters of *Politic*, if we be certaine, that in their owne nature they are indifferent, and if the expedience of them onely be called in question, seeing no certaine *Conclusion* concerning their *expedience*, can be infallibly drawne out of GODS Word, which hath not determined, whether *this* or *that* particular *Rite* be agreeable to *Order*, *Decencie*, and *Edification*: we ought to acquiesce into the *Decree* or *Constitution* of the *Church*, although it bee not of *infallible Authority*: and that partly, because it is impossible that otherwise we can agree in one *Conclusion*, concerning matters of this nature; and partly, because wee denye *Obedience* to the *Decree* of the *CHURCH* in such matters, our *Disobedience* shall prove farre more

*unexpedient*; and hurtfull to the Church, than our Obedience can be.

48. Seeing then whatsoever ye have hitherto said, concerning the *Question* proponed by us, may be easily answered, with a *retortion* of the *Argument* upon your selves; that we may eschew all such *Logomache*, we must take some other course, and try which of these two *Precepts* is in it selfe of greater *moment*, and *obligation*: for thence we may collect, which of these two *Precepts* doth oblige us in the case fore-said; the other giving place to it, and not obliging us at all, in that case. If ye say, that the *Precept* which forbiddeth us to doe that *whereby our weake brother may be scandalized*, is in it selfe more *obligatorie*, or doth more strictly tie us to the obedience of it, as being of greater *moment*, ye must bring a solid *Reason* for you, which we thinke ye will hardly finde. Wee know ye say, that the *Precept* concerning *Scandall*, is more *obligatorie*, and of greater *moment*; because it concerneth the *losse of the soule of a Brother*: But this *Reason* is not valide; first, in respect our Brother, if he be scandalized by our Obedience to our *Superiours*, sinneth not by our default, who doe obey: For our carriage in giving Obedience, is such, as may rather *edifie* our Brother. Secondly, The *Precept* which forbiddeth *Disobedience*, concerneth the *losse both of our owne soules, and of the soules of others*, who may be enticed to that sinne, by our denying Obedience to the lawfull commandments of our *Superiours*. Thirdly, If that *Precept* of *eschewing Scandall* *canselessly taken*, doe so strictly oblige us, when our *Superiours* require Obedience of us, may happen, that a man shall be in an inextricable perplexitie, not knowing whether he shall obey, or deny Obedience to the *Commandements* of his *Superiours*:

in

in respect hee may feare the *Scandall of the weakes*, whether hee obey, or deny *Obedience*. For, as wee said before, many are most ready to be *Scandalized* by our denying of *Obedience* to our *Superiours*, in things lawfull, and otherwise expedient: and that because wee by nature are most unwilling to bee curbed, and to have our *Libertie* restrained, by the *Laws* of our *Superiours*. For this cause (as *Calvin* judiciouslie noteth, *Instit. Lib. 2. Cap. 8. §. 35.*) GOD to allure us to the dutie of *Obedience* to our *Superiours*, called all *Superiours*, *Parents*, in the fifth *COMMANDEMENT*.

49. But we, with good warrand, doe averre, that the *Precept* which forbiddeth resisting of the *Civill* power, and in generall the denying of *Obedience* to the lawfull *Commandements* of our *Superiours*, is of greater obligation and moment. And, first, wee prove this by an *Argument* taken from the diverse degrees of that care, which wee ought to have of the *Salvation* of others: for this care tyeth us to three things; to wit, first, to the doing of that which may be ædificative, and may give a good example to all. Secondly: to the eschewing of that which may bee *Scandalous*, or an evill example to all; that is, to the eschewing of every thing, which is either sinne, or hath a manifest shew of sinne. Thirdly: To abstaine even from that, which altho it bee lawfull, yet it may bee, to some particular persons, an occasion of sinne. Of these, the first two are most to bee regarded, in respect they concerne the good of all, which is to bee preferred to the good of particular persons. Hence wee inferre that the *Precept* of *Obedience* to *Superiours*, which prescribeth an *Act* ædificative to all, because it is an exercise of a more eminent and necessarie vertue, is more obligatorie, and of greater moment, than the *Precept* of eschewing *Scandall*,



dall, causelessly taken, by some particular persons.

50. Secondly, That the *Precept* of *Obedience* to our *Superiours*, is of greater Moment, and consequentlie more obligatorie, than the *Precept* of eschewing *Scandall*; is evident by these reasons which are brought by our *Divines*, to shew wherefore the first *Commandment*, hath the first place in the second Table: To wit, first, because it commeth nearest to the nature of *Religion* or *Pietie*, commanded in the first Table, whence (as your owne *Amesius* noteth in his *Medulla*, Lib. 2. Cap. 17. §. 13.) the honouring and obeying of *Parents*, is called by prophane Authors, *Religion and Piety*. Secondly, This *Precept*, is the ground and sinew, (sayeth *Pareus*, in his *Catechetick* explication of the first *Precept*,) of the *Obedience* which is to bee given to all the rest of the *Precepts* of the second Table. Two reasons are commonly brought of this: One is, that all Societies, æconomick, Civill and Ecclesiasticall, doe consist and are conserved, by the submission or subjection of *Inferiours* to *Superiours*, which being removed, confusion necessarilie followeth. The other is, that the *Obedience* of this *Precept*, maketh way to the *Obedience* of all the rest. For our *Superiours* are set over us, to the end, that they may make us to doe our dutie to all others. And consequentlie our *Obedience* to them, is a meane instituted by GOD, to procure our *Obedience* to all the rest of the *Precepts* of the second Table. Now, would yee know what followeth out of this, let your owne *Amesius*, whose words are more gracious unto you than ours, tell you it: Seeing (saith he, Cap. citato, §. 6.) humane society hath the place of a foundation or ground, in respect of other duties, of Justice and Charitie, which are commanded in the second Table of the Law: therefore these crimes which directly procure the perturbation,

turbation, confusion, and everſion of it, are more grievous than the violations of the ſingular Precepts. Now we ſubſume: the denying of *Obedience* to *Superiours*, injoyning ſuch things as in themſelves are lawfull and expedient, directly procureth the perturbation and confuſion of humane ſociety. And therefore it is a crime greater than the violation of other particular *Precepts* of the ſecond Table. For this cauſe, *Dionyſius* Biſhop of *Alexandria*, in his *Epistle ad Novatium*, cited before, declaring how much the unitie of the *Church* (which is moſt frequently marred by the diſobedience of *Inferiours* to their *Superiours*) ought to be regarded, ſaith, that *Martyrdome* ſuffered for eſchewing of *Schiſme*, is more glorious, than *Martyrdome* ſuffered for eſchewing *Idolatrie*.

51. Thirdly, Theſe offices or duties which wee owe to others, by way of *Juſtice*, are more ſtrictly obligatorie, than theſe which we owe to them, onely by way of *Charity*. And conſequently, theſe *Precepts* which preſcribe *Duties of Juſtice*, are of greater obligation than theſe which preſcribe *Duties of Charity* onely. But we owe the duty of *Obedience* to our *Superiours*, by way of *Juſtice*, and therefore it is more obligatorie than the duty of eſchewing *Scandall cauſeleſly taken*, which is a duty onely of *Charity*. The *Major*, or firſt propoſition of this *Argument*, is cleare of it ſelfe, as being a *Maxime* not onely received by the *Scholaſticks* and *Popiſh Caſuiſts*, but alſo by our *Divines*. See your owne *Amefius*, in his *Medulla*, *Lib. 2. Cap. 16. §. 58. 59. 60. 61. 62. 63.* where hee not onely propo- neth this *Maxime*, but alſo proveth it by two moſt evident examples. The *Minor* is likewiſe cleare: For, firſt, the dutie of *Obedience*, which wee owe to the publicke *Loves* of the *Church* and *Kingdome*, belongeth

to that *Generall Justice*, which is called *Iustitia legalis*. For the legall justice, as it is in Inferiours or Subjects, it is a vertue inclining them to the *Obedience* of all *Laws*, made for the benefit of the *Common-wealsh*, as *Aristotle* declareth in his 5. Booke of the *Ethicks*, Cap. 1. Secondly, *Debitum Obedientia*, the debt of *Obedience* which wee owe to our *Superiours*, is not onely *debitum morale* a debt or duty, unto which wee are tyed by *morall honestie*, and *GODS* commandement, but also *debitum legale*, or *debitum iustitie*, (*quod viz. fundatur in proprio jure alterius*) a debt grounded upon the true and proper right, which our *Superiours* have to exact this duty of us; so that they may accuse us of *injurie*, and censure us, if we performe it not. There is a great difference betwixt these two sorts of debt; and the last is farre more obligatorie than the first: As for example, A man oweth moneys to the poore by a *morall debt*, but to his creditour he oweth them by a *legall debt*, or *debt of justice*: And therefore he is more strictly obliged to pay his creditor, than to give almes. Such like, by *morall honestie*, and *GODS* precept also, a man oweth to his neighbour, a pious carefulnesse to impede sinne in him, by admonition, instruction, good example, and by omission even of things lawfull, when hee foreseeeth that his neighbour in respect of his weaknesse, will be scandalized by them. But his neighbour hath not such a right to exact these things of him, neither can he have action against him, for not performing of them, as our lawfull *Superiours* have for our due obedience.

In



*In what sense the Administration of  
the SACRAMENTS, in private  
places, was thought indifferent in  
PEARTH ASSEMBLIE.*

53. In our *Replie* wee professed, that we cannot abstaine presently from private *Baptisme*, and private *Communion*, being required to administrate these Sacraments to such persons as cannot come, or bee brought to the Church. Hence, first, yee take occasion to object to us, that the state of the question concerning *Pearth Articles*, is quite altered, in respect wee and our associates, did ever before alleadge the question to be of things *indifferent*, but now we thinke them to be *so necessarie*, that although the *Generall Assembly* of the Church should discharge them, we behoved still to practise them: We answer, first, that the *Assembly* of *Pearth* hath determined nothing of the *indifference* or *necessity* of these things. Secondly, If any who allowed these *Articles*, did at that time in their discourses and speeches call them *indifferent*, they meant onely, that in the celebration of these Sacraments, the circumstances of place and time are things indifferent of their owne nature: or, which is all one, that we are not so tyed to the administration of them in the Church, and at times appointed for Sermon, but wee may celebrate them in private houses, and at other times. But judicious and learned men, even then thought the denying of these Sacraments to persons, who cannot come, or be brought to the Church, to be a restraining of the meanes of grace, altogether unwarrantable by GODS word. Whence ye may col-

lest, whether or not they thought it to be unlawfull. Thirdly, Ye have no warrant from our *Replye*, to say, that we would not abstaine from private *Baptisme*, and *Communion*, although our *Nationall Assembly* should discharge them. For as we are very unwilling to omit any necessary Duty of our Calling; so we carry a singular respect to lawfull *Authority*, and to the Peace and Unity of the *Church*; abhorring *Schisme*, as the very Pest of the *Church*. But of this we shall speak hereafter in the thirteenth *Duplye*.

53. Next, ye say, if wee have the same judgement of *Kneeling*, in the receiving of the *Communion*, and of *Feastivall dayes*, it commeth to passe among us which hath beene incident to the *Church* in former ages, that things have been first brought in as *indifferent*, then urged as *necessary*. Certainly, Brethren, none are so guilty of this as your selves, and your associates: for you have now made some things to be esteemed necessary by your followers, which have beene accounted indifferent, not onely since the Reformation, but these fiftene hundreth yeares by-gone. And in some other things, which the ancient *Church* did wisely forbid, ye doe now make the *Liberty* and *Purity* of the *Gospell* to consist. As for us, we stand as we stood before, and doe yet thinke *Kneeling* in the receiving of the *Sacrament*, and the five *Feastivall dayes*, to be *Rites* indifferent in their owne nature; but indeed very profitable and edificative, if Pastors would doe their duty in making their people sensible of the lawfulnessse and expedience of them.

54. We are of the same judgement concerning *Confirmation*, which CALVIN, writing upon HEBR. 6.2. acknowledgeth, *To have beene undoubtedly delivered*

to the Church, by the Apostles: and with the same Author, in the fourth booke of his Institut. Cap. 19. §. 14. we wish, That the use of it were againe restored: so far are we from that partiall dealing with the Articles of Pearth, which ye object unto us. What hath moved our most Reverend Prelates to abstaine hitherto from the practising of it, wee know not: they can themselves best satisfie you in this point. And we modestly judge, that this omission hath proceeded from weighty and regardable causes. It was sufficient for us to have a care of our owne duties in our particular stations. But the urging and pressing of that practise upon the Bishops, requirerh higher Authority than ours. In the meane time, ye know the Bishops never disclaimed the Authority of that Act of Pearth concerning Confirmation, or of any other of these Acts, as yee have done, who have beene hitherto professed and avowed disobeyers of them all. Wherefore wee wish you hereafter not to bring this omission of the Bishope, in the matter of Confirmation, as an Argument for that forbearance of Pearth Articles, which ye require of us: for there is a great difference betwixt the omission of a duty commanded by a Law, and an avowed or professed, yea, sworne disobedience of the Law.

55. Last of all, whereas ye say, that we by maintaining the necessity of private Baptisme & Communion, do condemne the practise of this our Church, from the Reformation, till Pearth Assemblie, and put no small guiltinesse upon other Reformed Churches, who use not private Baptisme and Communion at all, but abstain from them as dangerous: we answer, that we have in all modesty proponed our owne judgement, concerning private Baptisme, and private Communion, *neminem judicamus* (as CYPRIAN said of old, in concilio Carthag. in prefat.)



*fat.*) nor taking upon us, to censure or condemne the practise either of this *Church*, in times preceeding *Pearth Assemblie*, or of other Reformed *Churches*. Wee cannot indeed deny, but wee dissent from them: and if this be a condemning of them, we may no lesse justly say to you, that you condemne the Practise and Doctrine not onely of our Reformers, in the particulars mentioned before in this same *DVPLYE*, but also of divers Reformed *Churches*, and of the ancient *Church*, as we declared in our sixth DEMAND, and shall againe speake of it in our sixth *DVPLYE*.

A D E F E N C E O F O U R  
D O C T R I N E and P R A C T I S E,  
concerning the Celebration  
of B A P T I S M E and the  
L O R D S S U P P E R,  
*in private places.*

56. Ye desire us, wisely to consider, whether the desire which our people have of Baptisme and Communion, in time of sicknesse, be not occasioned by prevailing of Poperie, and through a superstitious conceit that people have of these Sacraments, as necessary to salvation. We are loath to come short of you in duties of charity, especially in good wishes; and therefore we likewise with you, wisely to consider, whether the neglect of these Sacraments in the time of sicknesse, which is in many parts of the Kingdome, proceed not from some want of a sufficient knowledge, and due esteeme of the fruits of these *High and Heavenly mysteries*.

57. It

57. It is well that yee acknowledge, that wee minister these Sacraments in private, as necessary onely by the necessity of the commandement of GOD; but withall yee conceave, that our people imagine, or seeme to imagine them to be so necessary meanes, as that GOD hath tyed his grace to them. Wee desire you to judge charitably of those who are unknowne to you; and withall wee declare, that neither wee doe teach our people, nor doe they thinke, for ought wee did ever know, that *Baptisme* is so necessary a meane unto salvation, that without it GOD cannot, or will not save any: yea, on the contrary, we are confident, that when *Baptisme* is earnestly sought for, or unfeignedly desired, and yet cannot be had, the prayers of the Parents, and of the Church, are accepted by GOD, in stead of the ordinary meane, the use whereof is hindered by unavoydable necessity: and so in this we depart from the rigid tenet of *Papists*. On the other part, we likewise teach, and accordingly our people learne, that *Baptisme* is the ordinary meane of our entrance into the Church, and of our *Regeneration*; to the use whereof, GOD, by his Commandement, hath tyed us.

*Ambrose in o'itum Valentiniani.*

See Doctor Field in his 3. Book of the Church, Cap. 32.

58. If the Commandement of our SAVIOUR, MATTH. 28. 19. Goe yee, therefore, and teach all Nations, baptizing them, In the Name of the Father, and of the Sonne, and of the Holy Ghost, tye not Parents to seek *Baptisme* to their Children, and Pastors to administer, when it is sought, then have wee no Commandement at all, for baptizing of Infants, which is an *Anabaptistical* absurdity: But if Parents and Pastors are tyed by this Commandement, then Parents ought to seeke *Baptisme* to their dying Children, not baptized before: (for then, or never) and Pastors must accordingly performe that *Duty* then, which is incumbent upon them.

That

This is that which *KING IAMES* of blessed memory, in a *Conference at Hampton-Court*, pag. 17. reporteth himselfe to have answered to a *Scottish* Minister, while hee was in *Scotland*; The Minister asked, *If hee thought Baptisme so necessary, that if it bee omitted, the Childe should bee damned?* No, said the King, *but if you being called to baptize the Childe, though privately, should refuse to come, I thinke you should be damned.*

59. Yee say, (to avoid the strength of this Argument) that the necessity of the Commandement, standeth onely for Baptisme in publick; & that no Precept requireth Baptisme, but when it can be had orderly, with all the circumstances thereof: whereof ye say this is one, that it bee administred in the presence of that visible Kirke, whereof the children are to be members. Thus, first. ye condemne as unlawfull the administration of Baptisme even in the Church, God-fathers, and God-mothers, being present, if the whole Congregation be not present there; and the like doctrine wee finde in others, also cited on the Margine, which soundeth so harshly in the eares of some of your owne adherents, that they cannot bee perswaded that this is your doctrine. Secondly, The commandment of CHRIST tying us to Baptisme, hath no such addition either of the presence of the Congregation, or yet of the materiall Kirke. This belongeth but to the Solemnity, and not to the necessary lawfull use of Baptisme. Where GOD hath tyed this solemnity to Baptisme, yee cannot show by holy Scripture: but where GOD hath tyed us to Baptisme, wee have already showne. It is true, Solemnities should not be lightly omitted: but the Law saith, *When evident equity requireth, they may be dispenced with*: for according to that same Law, *That which is chiefe and principall, should not be ruled by that which is accessory, but contrariwise.*

As

*Altare Dara-*  
*scen. pag. 828.*

& 853.

Re-examination of the Assembly of  
*Leath, pag. 227*

*In regulis juris,*  
*in Sex:to Reg. 42*



As for the place of *Baptisme*, wee may say of it; as *Tertullian* saith of the time thereof, in the 19. Chapter of his Booke of *Baptisme*, *Every day is the LORDS, every houre, day, and time, is fit for Baptisme: it may want of the Solemnity, but nothing of the grace.* Neither is such a number, as yee require to bee present, necessary in this case. Our Saviour hath taught us, *MATTH. 18. 19. That if two shall agree on Earth, as touching any thing that they shall aske, it shall bee done for them, of His Father which is in Heaven: For, saith Hee, where two or three are gathered together in my Name, there am I in the midst of them.* We beseech you therefore, Brethren, to take heed, that ye prescribe not to mens consciences *Rites* of necessity, without cleare warrant from Gods word, by which yee will never be able to prove the necessity of this circumstance required by you in *Baptisme*.

60. The practise of the Primitive Church, both in the Apostles times, and thereafter, agreeth with this doctrine and practice of ours. Saint *Philip* baptized the *Eunuch* on the way, *Act. 8.* *Ananias* baptized *Saul* in a private house, *Act. 9.* Saint *Paul* baptized the Jailour in his house, *Act. 16.* If ye answer as others doe, that the necessity of the infancy of the Church, excused the want of the preience of a Congregation: we replye, that the same necessity is found in the cases whereof we speak: for as impossible it is for a dying Infant, who about Midnight is at the last gaspe, to enjoy the presence of the Congregation, as it was impossible for any of the aforementioned, the *Eunuch*, *Saul*, or the Jailour, to have had a Congregation present at their *Baptisme*, yea, more impossible; and why should there not be the same effect, where there is the same reason?

L

61. The

61. The *Practise* of the *Ancient Church*, in this, is also cleare for us. This is manifest from the 76. *Epistle* of S. Cyprian, from the *Oration* of Gregory Nys-  
sen, against them who delayed their *Baptisme*, from S. Basill, in his 13. *Homilie*, which is an *Exhortati-*  
*on to Baptisme*, Tom. 1. from Gregory Nazianzen, in his 40. *Oration*, whose words we have cited upon the margin. Hence although two set times were ap-  
pointed for *Solemne Baptisme*, yet the case of necessity was ever excepted. This is cleare by the foresaid Te-  
stimonies, as also by these following, *Siricius Epist.* 1. Cap. 2. Tom. 1. *Concil. Gelas. Epist.* 9. ad Episco-  
pos Lucania, Tom. 2. *Concil. Conc. Antisiodor.* Cap. 18. Tom. 2. *Conc. Matiscon.* 2. Cap. 3. Tom. 2. *Concil.*  
*Conc. Meldens.* Cap. 48. *Conc. Triburiens.* Cap. 12. *Concil. in Palatio Vernis* Cap. 7. *Conc. Wormatiens.* Cap.  
1. Tom. 3. *Concil.* The learned Causabon, in his 16. *Exercitation*, considering all this, saith, *Woe to them,*  
*that in the administration of this SACRAMENT, deny*  
*their duty to dying Infants, under pretence of I know not*  
*what Discipline.* To this same purpose the learned  
Martin Bucer, in the 15. *Chapter* of his *Censure* of the  
ENGLISH LITURGIE, considering *Baptisme*  
of sick Infants privately, saith, *In this Constitution, all*  
*things are holily set downe.* This same *Practise* also is  
allowed by Doctor Whitaker, in his *Booke* against  
Reynolds, Pag. 48.

Gregorie  
Nazianzen.  
Orat. 40.  
Εως ε μαχη  
βαπτισμ. ο  
χρηματος. τα  
ε οπως εστι  
αση φιλονεικου  
το. τα δε  
οπως χειρη  
καμενται  
αυτοτερος. μη  
τα καρδ. μη  
συγχωρησας.  
Upon these  
words, NI-  
CE T A S,  
his Interpreter,  
speaketh  
thus: Baptis-  
mum suscipe  
quandiu mini-  
me circum te  
pugnare, is qui  
te Baptismi aqua  
tingere parat,  
& qui pecuniarum tuarum heres futurus est. Ille videlicet studiosè agens atque  
contendens ut ea quæ ad vite exitum necessaria sunt, suppediet, hoc est, ut te salu-  
tari aqua tingat & dominicum corpus impetiat, hic contra ut testamento heres  
scribatur.

62. The *Congregation*, say yee, whereof the  
Childe is to bee a member, hath interest in this, and  
therefore

therefore ought to be present, no lesse than at Excommunication, whereby a rotten member is cut off. In this case of necessity, there is no prejudice either to the Childe, or to the Congregation, through the want of the Congregations presence: for there is no neglect, nor contempt of the Congregation in this case, or of any of the members thereof: and the Childe by *Baptisme*, though privately administred, is ingrafted into **CHRIST**, and so being joyned to the head of the Church, becommeth also united unto the Church, which is His Bodie. It Excommunication require the presence of the whole Congregation, because the power of binding and loosing is delivered by **CHRIST** to every particular Church or Congregation, collectively taken, as it is affirmed in the *Dispute against the English Popish Ceremonies*, Part 3. Cap. 8. Pag. 122. then it is not alike with *Baptisme*, the power whereof is committed to the Pastors of the Church, **MATT. 28**. But although that ground be not true, as wee thinke it is not, yet Excommunication is done in presence of the people. For this censure may not be inflicted but onely for publicke offences; and therefore must be publicke, as the offence is, *That others also may feare*, 1 *Tim. 5. 20*. and have no company with the *delinquent*, *that bee may be ashamed*, 2 *Thess. 3. 14*. and so your similitude holdeth not.

63. As for the administring of the Sacrament of the **LORDS** Supper, wee say it is most profitable, for comforting of the Soules of men, fighting with the terrors of Death; and that the case may fall out, wherein they most ardently desire it, and consequently, that Pastors, who are the Stewards of **GODS** House, ought not to deny to his Children, so hungring and thirsting in this conflict, that heavenly refreshment: which we



are not ashamed, with the ancient Fathers, to call, *εὐδοιον*, or *Viaticum*, though hee seeme to condemne this. It is manifest by the writings of the ancient Fathers: *Iustine Martyr*, in his 2. Apologie. *Eusebius*, in the 6. Booke of his *Storie*, 36. Chapter, and others, that the Sacrament was administred to sicke persons privately. The famous *O Ecumenicke Councell of Nice*, in the 13. Canon, and second part thereof, appointeth the same, or rather confirmeth the ancient *Lawes* thereanent. The like wee may see in the 76. Canon, of the fourth Councell of *Carthage*. See *Balsamon* also, upon the 20. Canon of the Councell of *Carthage*, where speaking of dying persons, he saith, *That the LORDS Supper should bee carefully administred unto them; and Baptisme, if they be not baptized.* Hence Bishop *Iewell*, in his *Dispute against Hardings*, P A G. 32. saith, *That certaine godly persons, both Men and Women, in time of persecution, or of sicknesse, or of other necessity, reserved the Sacrament in their houses, it is not denied.* The Ancient Fathers also call this Sacrament *viaticum*, or a provision for our journey. So the Fathers, in the fourth Councell of *Carthage*, speake, Canon. 78. So *Gaudentius* in his second Treatise on *Exodus*. So in *Saint Basill* his *Liturgie*, wee finde this P R A Y E R, that the participation of these sacred things, may be the *viaticum* of eternall life So *Concil. Vas. I. Can. 2.* So *Paulinus in vita Ambrosii*. Whence *Causabon*, in his answer to the Epistle of Cardinall *Perron*, Pag. 49. saith, *The Church of England not onely distributeth the mysticall bread to the faithfull in the publicke Congregation, but also administrateth to dying persons this viaticum, as the Fathers of the Councell of Nice, and all Antiquity, call it.*

Concilium Ni-  
cenum, Can.

13.

Καθόλου δὲ καὶ  
πρὸς πάντας ἐπὶ  
τοῦ ἐν ἐξοδείῳ  
ὄντος, ἀποδύ-  
ναι τὸν ἅγιον  
σῶμα δι' ἁγί-  
σας ὁ ἐπίσκο-  
πος καὶ δοκί-  
μασίας μετα-  
δίδωται τῷ πε-  
ρὶ σφραγῶν.

Balsam n his  
words are,  
Οὕτως ὁ μαλ-  
λον ἐφοδίαζε-  
σθαι ὁ ἐπίσκο-  
πος τὸν ἅγιον  
σῶμα καὶ με-  
ταλλήφρα, καὶ  
διὰ τῆς θείας  
σάκρας, αὐτῶν  
ἀβίπτει.

64. Learned *Calvine* was of this minde: *Many* and weighty reasons, saith hee, *Epist.* 361. move wee to thinke, that the Communion should not be denied to sick persons. *Zepperus*, in his first Booke of Ecclesiasticall policy, and 12. Chapter, hath these words of this matter: One thing remaineth yet to be resolved, to wit, concerning the Communion of sicke persons. Albeit some thinke otherwise, yet it seemeth, that the holy Supper may not nor ought to bee denied to them that seeke it. For if it was appointed for the confirming of our faith, and increase of our Communion with *CHRIST*; if wee ought by the use of it to testifie our faith and study of repentance; why should they be deprived of so great a good, who fight with long diseases, or are in danger of their life? When doth *Satan* labour more strongly to shake and brangle our faith, than when we are exercised with bodily diseases? When doe our consciences tremble more, and stand in need of the most ample corroboration of faith, than when we finde that death is knocking at the doore, and that we are called to compeare before the Tribunall of God? *Hieronymus Zanchius* is of the same minde. Thus hee writeth in an Epistle of his to *John Crato*, Physician to the Emperour, I have nothing to say of the question proponed by you, but that I subscribe to your judgement, providing this be done when necessity requireth, and it be administred to them, who through sickness, cannot come forth with others in publicke. For since *CHRIST* denyeth this to none of his Disciples, how can we refuse it to sicke persons, who desire it before they depart hence, and that not out of any Superstition, but that their mindes may be the more comforted, and raised up? *Martine Bucer*, in the 22. Chapter of his fore-mentioned censure, considering that part of the *LITURGIE*, wherein the administrating of the Communion to sick persons is set downe, saith, Things here commanded, are agreeable enough to holy Scripture: for it awayleth

not a little, to the comforting of troubled Soules, to receive the Communion of the L O R D. Yea, he hath written a particular and most devout Treatise, directing Pastors how to administer the Communion to sick persons: and yet, we trust, ye will not call him a *Papist*, since he was so hatefull to *Papists*, that after he was dead, they raised up his bones and burnt them. *Peter Martyr*, writing upon the tenth Chapter of the first Epistle to the *Corinth*, speaking of the L O R D S Supper, hath these words, *They say it must be given to sick persons: I confesse, saith he, but the mystrie may be celebrated before the sick persons.* It is to be remarked also, that oftentimes it falleth out, that some persons are affixed to their beds by sickness, for the space of five or sixe, yea, ten years, or more: And how can wee deny the comfort of this holy Sacrament to those all that space, especially when they earnestly long for it?

65. This doctrine and practise of ours, tendeth not to the contempt of the Sacraments, (as yee would beare upon it) it is plaine contrary: for by this practise wee shew, how much wee reverence the Commandement of G O D, and how highly wee esteeme of his ordinances, which we so earnestly seek after; whereas on the other part, the practise of others, leadeth people to the contempt of the Sacraments, because they are moved thereby, to thinke, that there is no such necessity and efficacie in them, as Scripture, and the consent of Christians hath ascribed thereunto. As for other abuses, rehearsed by you, as fruits of private *Baptisme*, since you bring no prooffe for what ye say in this, we oppone our just denyall, to your bare and unjust assertion.

66. Lastly, yee advertise the Reader, that yee thinke



thinke not the materiall Churches, but the ordinary meetings, necessary to the lawfull administration of the Sacraments, lest any should conceive that ye entertaine a Superstitious conceit of places. Wee thinke, ye might have spared this advertisement: for we finde, that they who oppugne our doctrine and practice in this point, are so farre from being in danger of the extremity mentioned by you, that on the contrary they teach, that the Church is a place no more holy, than any other, and that it may bee indifferently used to sacred or civill uses: which in our judgement is not agreeable, either to holy Scripture, or to sound Antiquity. See *Eusebius* in his *Ecclesiastick History*, Lib. 10. Cap. 3. *Chrysostom*. Homil. 36. on the first Epistle to the *Corinthians*, S. *Augustine*. in his first Booke of the City of GOD, Cap. 1. *Codex Theodosianus*, Lib. 9. Titul. 45. *de his qui ad Ecclesias confugerunt*. Conc. *Gangrenf.* Can. 21.

*Altare Damascen. pag. 341.*  
dispute against the *English Popish Ceremonies*, part. 3. cap. 1. Sect. 2. Re-examination of the *Articles of Faith*. pag. 143.

## THE V. D U P L Y.

THE indifferent Reader may perceive by our former *D V P L Y*, that your *A N S W E R* to our first exception, taken from the obedience due to *Authority*, and from our judgement, concerning the administration of *Baptisme* and the *L O R D S* Supper, to dying persons in private places, hath not given satisfaction.

2. Wee asked of you, in our fift Demand, how wee can subscribe the *Negative Confession*, as it is propounded by you, without contradicting the *Positive confession*, approved by *Parliament*, holden *Anno 1567*, since

DUPLETES.

since the *Positive Confession*, Chap. 21. declareth, that *Rites* are changeable, according to the exigency of time, and consequently that no perpetuall *Law* may or ought to be made of them, and the *Negative Confession* maketh a perpetuall *Law*, concerning the externall *Rites* of the *Church*; at least according to your judgement, who urge the subscribing of this *Covenant* and *Confession* upon us? We urged farther in our *Reply*, that the *Late Covenant* bindeth us to the *Old Covenant*, made *Anno 1581*; for by your *Late Covenant*, ye professe your selves bound to keepe the foresaid *Nationall Oath* (as yee call it) inviolable: and that *Old Covenant*, or *Oath*, bindeth us to the *Discipline* which was then; and that *Discipline* comprehendeth all the externall *Rites* of it, (as yee have in all your *Writings* professed, especially in that late *Booke* entituled, *The dispute against the English Popish Ceremonies*: whence in your *Sermons*, and printed *Bookes*, since the *Assembly of Perth*, ye have beene still accusing us of *Perjury*.) So from the first to the last, the *Late Covenant* bindeth us to the *Policy* which was then; and consequently, maketh a *Perpetuall Law*, concerning the *Rites* of the *Church*, as if they were unchangeable.

3. Your *Answer* to this *Argument*, is not sufficient, nor to the purpose. 1. Yee put off, without any *Answer*, that which wee alleadge out of *A Dispute against the English Popish Ceremonies*; and, in stead of answering, wish, that what wee have thence, or from any other *Treatise* of that kinde, were kept to another time. Pardon us, that wee wish greater ingenuity, and a more direct *Answer*. Consider the words of that *Treatise* before-cited, *Part. 4. Cap. 8. Sect. 8. No man amongst us can certainly know, that the Discipline meant and spoken of in the Oath, by those that sweare it, comprehendeth*

debt not under it those points of Discipline, for which wee now contend, and which this Church had in use at the swearing of the Oath. Shall wee then put the breach of the Oath in a faire hazard? GOD forbid. The same wee finde to be the judgement of others also, who have opposed the *Articles of Pearth*, and *Episcopall Government*. Since therefore wee desire to be resolved concerning the right meaning of the *Negative Confession*; lest by it wee contradict the *Positive Confession*, approved in *Parliament*: Had we not reason to propose this *Difficulty* to you, who require our *Subscription*, and came hither to resolve our *Scruples*? If yee condemn the judgement of these your Brethren, who were Authors of these *Treatises*, why doe ye not openly professe, that ye, and the rest of the Authors of the *Late Covenant*, disallow it? If yee doe approve it, as wee have great reason to thinke yee doe, since ye have still opposed the *Articles of Pearth*, and *Episcopacie*, and doe expressly referre us to those *Treatises*, in your ninth *Answer*: How doe yee not see, that, with a good conscience, yee cannot require us to sweare and subscribe that which yee know to be contrary to our minde? Remember, wee pray you, the words of the former *Treatise*, in the place before cited, *Put the case it were doubtfull and questionable; what is meant by the word Discipline in the Oath; yet pars tutior, the safer way were to be chosen*; which is affirmed there to be this: That the points practised by us, are abjured in the *Negative Confession*.

4. Secondly: Whereas yee say, *That none of you would refuse to sweare the Short Confession, because wee have expounded some Articles of it contrary to your minde*: wee replye, that this *Answer* satisfieth not: for your swearing the *Negative Confession*; notwithstanding

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of



of the contrary *Interpretation* of them who differ in judgement from you, sheweth not how the apparent *Contradiction* betwixt it, and the *Positive Confession* objected by us, is reconciled by you the propounders and urgers of it. Moreover, If wee did urge you to subscribe the *Negative Confession*, when in the meane time we were perswaded, that our *Interpretation* of the *Articles* thereof, were contrary to your judgement; wee were bound to labour to informe your judgement, before wee did exact your *Oath*: and consequently, by the law of *Charity* and *Equity*, yee are obliged, not to require our *Oath*, till first ye doe that which is sufficient to make our judgement conforme to yours: which as yet ye have not done.

5. Thirdly, Yee say, *Your desire is, that both of us keepe our meaning of the Negative Confession, according to our diverse measures of light, and onely promise Forbearance*; which, ye say, wee may doe, because that *wee thinke the points controverted, to be indifferent*: wee answer, That ye still flee the point in question: for it is another thing for us to keepe our meanings, and another thing for us to sweare a *Covenant*, when wee are not perswaded of the truth thereof. Ye might, and may still enjoy your meaning for us: but how wee can keepe our meaning, and subscribe your *Covenant*, wee see not; since wee thinke the one repugnant to the other. Neither is it *Forbearance* onely that is required, as wee have shovne before; nor yet can we sweare *Forbearance*, the *Law* standing still in vigour, and *Authority* requiring *Obedience*. Lastly, We thinke not all the points controverted to be *indifferent*, as was before declared.

6. Thus it may appeare, how yee have dealt with  
our

our *SORTES*, as yee call it. The like dealing wee finde anent our *Dilemma*; the Hornes whereof, (as yee speake) yee labour to turne against our selves, by asking, To which of the members of the *Distinction* we referre *Pearth Articles* and *Episcopacie*? If, say ye, they were abjured in the *Negative Confession*, we are perjured for the practising of them: and if left indifferent, by that *Confession*, we may, notwithstanding of that *Confession*, forbear the practise of them. First, Your *Question* is not pertinent: For the *Distinction* is not ours, but yours. And to what purpose is it to you, to know to what member of your *Distinction* wee referre the *Articles* of *Pearth*, and *Episcopacie*? Secondly, There is no strength in either of the Hornes of your *Dilemma*: For by turning it wrong, you have made it your owne. The one Horne is, That if the *Articles* of *Pearth*, and *Episcopacie*, be left indifferent by the *Short Confession*, wee may forbear the practise of them. First, This meeteth not the *Horne* of our *Dilemma*, which was, if wee bee not tyed by the *Negative Confession*, to the omission of these things; then why have yee in all your *Writings* against us, exprobrated to us *Perjurie*, for violating of the *Oath* contained in that *Confession*? To this no word by you is answered here. Secondly, Suppose these things were left indifferent by the *Negative Confession*; yet may wee not forbear the practise of them: because, since that *Confession*, Lawes have passed on them; which remaining in vigour, require our *Obedience*, as we said before.

7. The other *Horne* of your *Dilemma*, is, that if these points were abjured for ever, before *Pearth Assembly*, then wee, who practise them, are perjured. To which wee answer, That it followeth not: for wee never did swear to that *Negative Confession*. And therefore,

though these points were abjured therein, yet are wee free from all guiltinesse of *Perjurio*. And in the meane time, ye have not resolved, how he who is perswaded of the lawfulnessse of those points, can sweare the *Negative Confession*, if by it the Swearer be tyed to the abjuring of those points, which was the other part of our *Dilemma*. Thus, if yee will consider rightly, yee may perceive, that our *Dilemma* standeth unmoved, with the Hornes of it still towards you. Ye farther insinuate, that our *Reasons* are not solid and grave, but *velitations* of such a sort as yee looked not for. Let the judicious Reader pronounce his sentence of this; onely wee wish, that ye had chosen rather to satisfie, than to contemne our *Reasons*. That which ye here againe adde, concerning the change of *Commissioners*, is answered in our fourth *D V P L Y*.

8. To give light to your former *Discourse*, yee subjoyne a *Distinction* of *Discipline* into three members: First, yee say, *It is taken for the Rule of Government of the Church, and Censure of Manners, by Office-bearers appointed by CHRIST: and thus, yee say, it is unchangeable. Secondly, For Constitutions of Councils, and Acts of Parliament, about matters of Religion: And thus, ye say, it is alterable, or constant, according to the nature of particular objects. Thirdly: For the ordering of Circumstances to be observed in all actions, Divine and Humane: and so ye say it is variable.* First, by these *Distinctions*, the matter seemeth rather to be obscured, than cleared. For ye doe not expresse, in which of these senses the *Discipline* mentioned in the *Negative Confession*, is to be taken, which was the point required of you.

9 Secondly; Yee seeme by this *Distinction* to in-  
 tangle your selves yet more. For first, if yee take the  
 name



name of *Discipline*, in any one, or any two of these senses, what say yee to these following words of your *Dispute against the English Popish Ceremonies, Part 4. Cap. 8. Sect. 8*? *The Bishop doth but needlessly question, what is meant by the discipline whereof the Oath speaketh. For howsoever in Ecclesiasticall use, it signifieth oftentimes that Policy which standeth in the censuring of Manners; yet in the Oath it must be taken in the largest sense; namely, for the whole Policy of the Church.* For, 1. *The whole Policy of this Church, did, at that time, go under the name of Discipline: and those two Bookes wherein this Policy is contained, were called The Books of Discipline. And without all doubt, they who swore the Oath, meant by Discipline, that whole Policy of the Church which is contained in those Bookes.*

10. Secondly, when that *Little Confession* was framed, the government of the Church was onely by *Presbyters*, and not by *Bishops*: and therefore, if ye thinke that the name of *Discipline*, in that *Confession*, comprehendeth under it the first part of your *Distinction*, (which, as we conceive, yee will not deny) ye may easily perceive, that we are urged by you to sweare, and subscribe against our consciences; since we thinke the *Rule of the Government* of the Church, which then was, to be changeable; and, that the *Government* was lawfully changed, by following *Assemblies* and *Parliaments*, from *Presbyters* to *Bishops*.

11. Thirdly, If these *Constitutions of Councils*, concerning *Objects alterable*, mentioned in the second member of your *Distinction*, bee one and the same, with ordering of *variable Circumstances*, mentioned in the third member; why have yee distinguished the one from the other? But, if they bee different, then ye grant, that *Ecclesiasticke Constitutions* may bee made concerning some alterable matters of *Religion*, which are not bare *Circumstances*; which is repugnant to your

See the *Dispute*  
*against the Eng-*  
*lish Popish Ce-*  
*remones. pa 1.3.*  
*cap. 7 sect 5.*

ordinary *Doctrine*; whereby ye maintaine, that nothing changeable is left to the *Determination* of the *Church*, in matters of *Religion*; but onely *Circumstances* of *Actions*. We cannot see how ye can maintaine this *Doctrine*, and yet oppose the *Determinations* of the *Church* concerning *Ceremonies* which are indifferent.

12. Wee had reason to inquire your judgement concerning *Rites* or *Ceremonies* which are not of *Divine Institution*, whether they bee lawfull, or not, though ye still shunne the declaring of it. Since by your *Covenant* yee intend a reformation of *Religion*, and a recovering of the *Liberty* and *Purity* of the *Gospel*, as yee speake; if ye in your judgement condemne such *Ceremonies* (as ye insinuate) wee cannot expect, but that, if ye obtaine your desires, all such *Rites* shall bee expelled and condemned, especially since by this your *Late Covenant* ye tye your selves to that *Olde Covenant*, wherein yee disclaime and detest all *Rites* brought into the *Church* without the word of *GOD*. Now wee cannot concurre with you, for promoting this end, because such a judgement is plaine contrary to ours, yea, contrary to the universall judgement and practice of the *Auncient Kirke*, repugnant also to the judgement of the *Protestant Churches*, and most famous *Divines* therein, as may appeare by the quotations on the margine. But if yee be of the same minde with us, and thinke that there are some *Rites* of that kinde lawfull, why doe you hide your minde from us, and others, since the acknowledgement and manifesting of this *Truth* would bee no small advancement to your cause, by removing this great offence?

The late *Confession* of *Helvetia*, cap. 27. *Confession* of *Bohemia*, cap. 15. *English Confession*, art. 15. *Confession* of *Augsburg*, art. 15. art. 7. *Confession* of *Wirttemberg*, art. 35. *Confession* of *Sweeland*, cap. 14. *Calvin*. *Institut.* lib. 4. cap. 10. §. 30. *Oecolampadius Epist.* lib. 4. pag. 818. *Zeppernus Polit. Eccles.* pag. 178. 142. 143. *Zanchius*, in *quantum Præceptum*. *Melancthon*, in many places, &c.

Of Matri-

## Of Matrimoniall Benediction, and God-fathers in Baptisme.

13. As for solemne blessing of *Marriage*, we asked what warrant yee had for it, by *Precept* or *Practice*, set downe in GOD'S word. In your *Answer* yee insinuate that it is a blessing of the people commanded in the *Law*, and more plainly we find this set downe in the *Dispute* against the *English Popish Ceremonies*, Part. 3. Cap. 2. Sect. 10. Yet plaine it is from Scripture it selfe, that *Matrimoniall Benediction* ought to bee given by a *Pastor*, for GOD hath commanded His Ministers to blesse His people, (*Num. 6.*) First, who ever before you did ground the necessity of solemne blessing of *Marriage* upon these words, *Num. 6. 23. Speake unto Aaron, and unto his sons, saying, On this wise ye shall blesse the children of Israel, saying unto them: The LORD blesse thee, and keepe thee. &c.* Learned *Melancthon* was not so well versed in Scriptures as to see this. For he saith in his *Epistles*, Pag. 328. Yee see that the *Rite* of the Ancients is, that the *Bridegroom* and *Bride* are joyned before the Altar, in the sight of GOD, and with the incalling of GOD. Which custome undoubtedly hath beene ordained by the first Fathers, that wee may consider that this conjunction was appointed by GOD, and is assisted by him.

14. Secondly, By this Commandement of GOD to blesse the people, *Num. 6.* either there is a necessity layd upon the *Church* to blesse *Marriages* solemnly, or not. If yee say, there is not a necessity, then there is no commandement of GOD there-ament, for it is necessary to obey GOD'S Commandement. If yee say, there is a necessity, what say yee then to your  
Friend



Friend *Didoclave*, who in his *Altar of Damascus*, Pag. 866. affirmeth, that neither the presence of the congregation, nor blessing of the *Minister*, is necessary to this action? And if ye dissent herein from him, ye are holden to prove your opinion by a necessary consequence from holy Scripture, which wee are perswaded yee are not able to doe.

15. Thirdly, The Commandement, *To blesse the people*, is no lesse, if not more generall, than that 1 Cor. 14. 40. *Let all things be done decently, and in order*: on the which words, both Ancient and Recent Divines doe ground the lawfulnessse of the *Ceremonies* which wee allow.

16. Fourthly, Since that Commandement of *blesing the people*, is generall, what reason have yee, for not including other civill important Contracts, especially that are performed with a *Vow*, or *Promissory oath*? A *Vow* made to GOD, is a *Covenant* with God, as well as the *Matrimoniall Oath*. All *Vowes* and *Oathes* are *Acts of Religious Worship*, although they bee joyned to *Civill Contracts*: and therefore, if because of the *Covenant* with GOD, ye blesse *Marriage* solemnly, yee ought to doe the same, to other *Civill Contracts*, wherein there is the like *Covenant*, by vertue of an *Oath* or *Vow*.

17. Fifthly, Whereas yee say, that though *Marriage* were a *Paction*, meerely *Civill*, yet because it is so important, yee would not withhold *Ecclesiasticke Benediction* from it, notwithstanding of the abuse of *Papery*: wee would understand how this agreeth with the current *Doctrine* of those that are of your minde: for wee reade in the *Abridgement of Lincolne*, Pag. 17. that wee should cast away even such things as had a good  
originall

originall, (if they be not still necessary, and commanded of GOD) when once they are knowne to be defiled with Idolatry, or abused by it. So in *The Dispute against the English Popish Ceremonies*, Part 3. Cap. 2. Sect. 2. it is affirmed, that Rites, Ancient, lawfull, and agreeable to GODS Word, should notwithstanding necessarily bee abolished, because of their superstition and wicked abuse. Yee adde, that yee will not use Marriage superstitiously, according to the prescript of the Service-booke. Yee did not finde the Service-booke neither in our Demands, nor in our Replies; yet wee know not how yee so often reach unto it.

18. Lastly: Of the *Stipulation of God-fathers in Baptisme*, instanced by us in our fift Demand, ye have spoken nothing particularly, either in your first or second Answers. Wee have no Precept, or example of it in holy Scripture: yea, some of our learned Divines affirme, that it was instituted by Pope *Higynus*: and yee will not deny, that it hath been much abused in Poperie. How commeth it to passe then, that this Ceremonie is allowed, and used by some of you? We say, some; for wee are informed that some of your minde doe not use it at all. See *D. Morton*, in his *Defence of the three Ceremonies*, Pag. 24.

See Pet. Mart.  
on the 6. Chap.  
of the Epistle  
to the Rom. and  
Gerard, in Loc.  
Theolog. Tom. 4.

## The VI. D U P L Y.

**I**N your first Answer to our sixt Demand, ye answered nothing to that which wee affirmed concerning the judgement of Divines, Ancient and Moderne, who  
N either

either have absolutely allowed these *Rites*, which were concluded in *Pearth Assemblie*, or else have thought them tolerable, and such as ought not to make a stirre in the *Church*. Neither did ye touch that which we objected, concerning the venerable custome, and practise of the ancient *Church*, and the most eminent lights of it, which ye condemne in your *Interpretation* of the *Negative Confession*, contained in the *Late Covenant*. Wherefore, in our *Reply* to that *Answer* of yours, wee did hold your silence, for a granting of the *Truth* of that which wee said, concerning so many *Divines*, *Ancient* and *Moderne*, who stand for us. Now in your second *Answer* to that *Demand*, yee labour to bereave us of this advantage, and granting that *Divines*, both *Ancient* and *Moderne*, are against you, concerning the lawfulnessse of things controverted, (a thing to be noted by the Reader, and which should make you more sparing in your speeches of us who favour *Pearth Articles*; than yee are) yee say first: that *Divines*, *Ancient* and *Moderne*, are against us also: and that both these propositions may be true, in respect they are both indefinite in a matter contingent. But our Proposition concerning the judgement of *Divines* who stand for us, was more than indefinite. For albeit wee said not, that all are for us; yet wee said that many, yea, so many; meaning, that a great many are for us, and against you, in matters of lawfulnessse and unlawfulnessse; and consequently, in matters of Faith. This expression of the number, yee were glad to passe by: because yee cannot say the like of these, who favour your judgement, concerning the unlawfulnessse of those things. For scarce know wee any *Moderne Divines* without his Majesties Dominions, that peremptorily condemne these *Rites* as unlawfull, which were concluded in *Pearth Assembly*: and of *Ancients*, we meane the Fathers of the



the Ancient Church, we know none at all who are of your minde. How is it then, that for these your *New Positions*, ye make such stirre, and doe take such *Dangerous Courses* in hand?

Secondly: Yee say, that *almost all Divines allow of such a Forbearance of things indifferent, as ye require of us*. But yee will not be able to make this good: For, who of our Divines have any where allowed in Subjects such a *Forbearance of things indifferent, and lawfull*, as is conjoynd with a *total and sworne Disobedience to standing Lawes*, against the prohibition of their Superiours?

Thirdly: That which yee say concerning Innovations already introduced; to wit, that nothing is required of us concerning them, but a Forbearance of them for a time; and that wee may condescend to it, without either Disobedience to Authority, or wronging of our Flock; it is already refuted in the two former DUPLYES.

## THE VII. DUPLY.

OUR REASON proponed in the seventh DEMAND, is not sufficiently answered, neither the Impediment removed, as we have formerly made manifest, especially in our fourth DUPLY. Whereas, for removing of our Scruple concerning your Interpretation of the *Short Confession*, yee tell us, that yee urge not upon us your meaning, but leave us to our owne, till the matter be examined in an Assemblie: We answer, We love not the swearing of an Oath, with-

out cleare Interpretation thereof; and wee approve not Subscription of such a Covenant, with diverse, or doubtfull meanings: neither doe wee thinke that a convenient meane for solid Pacification. And as wee are free in professing our meaning concerning the *Pearth Articles* and *Episcopacie*; so wee require of you thelike plainnesse, or then the reason of your Retyrednesse.

2. The *Pearth Articles* ye doe uniuersally call Novations, if by this name ye understand things repugnant to our Reformed Religion, or forbidden by our Publick Lawes: for these Articles are not of this sort. Those of them which wee call Necessary, the *Assemblee* of *Pearth* did not conclude as *indifferent*, (as ye alledge) neither can any such thing be inferred from the words of the Acts of that Assemblee. Therefore wee have no reason to change this opinion, as yee would have us to doe. We hold all the five points to be Lawfull and Laudable, and some of them more than Indifferent, which also the words of the Synode it selfe doe imply: So that without iust reason it hath pleased you to say, that *things formerly indifferent are become necessary; and what was but lawfull before, and had much adoe to gaine that Reputation, is now become Laudable*. Thus againe wee doe plainly declare unto you, that the cause of our unwillingnesse to Subscribe, or promise Forbearance, is both the Commandement of Authority, and also the Necessity and Excellency of some of the things commanded: besides that, wee thinke them all Lawfull, and Laudable. What wee would doe, at the Commandement of Authority, in the Forbearance of the *Praise* of those things, for the Peace of the Church and Kingdome, shall bee declared in our *DUPLEY* to your thirteenth.

thirteenth Answer, wherein yee urge this point againe.

## THE VIII. D U P L Y.

**W**Hereas ye doe remit the Reader to your former Answer, and our Reply; wee also remit him thereto, and to our first Duply; hoping that he shall rest satisfied therewith.

2. Wee have, in those places, answered your Argument, concerning your Swearing, the Defence of the King, and his authoritie, with a Specification, as yee call it; and have showne, that what hath not beene looked to so narrowly, in this matter heretofore, is requisite now, for the reasons expressed in our eight Reply, and first Duply. Concerning the full expression of the Loyaltie of your Intentions, to maintaine the Kings Person and Honour; whether or no yee have given iust Satisfaction to those who are nearest to the Kings Maiestie, (as yee say) wee referre you, and the Readers, to that, which yee, and they, will finde neare the end of our first Duply. Wee wonder greatly, yee should affirme that wee, by craving Resolution, doe wrong the King, and our selves; or that yee, by giving of it, should wrong them who are nearest his Maiestie, and also the *Covenant*, and the *Subscribers* thereof. For our requiring of resolution in this matter of so great importance, is a pregnant *Argument* of our loyaltie towards our dread Sovereigne, and of our care, to have alwayes our owne consciences void of offence, towards GOD, and towards Men. And your giving of satisfaction unto us, would have served



for farther clearing of your *Covenant*, and the subscriptions thereof. Your pretence, that by giving us satisfaction, ye should wrong them who are nearest his Majesty, is grounded upon a wrong supposition, as if they had already received satisfaction by your *Declaration*.

3. GOD is witnesse, wee doe not wittingly and willingly multiply doubts, for hindring a good worke, or to oppose against a shining light, (as ye would have the Reader to thinke of us) but in all humility and uprightness of heart, doe declare our minde, and doe intimate our unaffected scruples. And wee thinke it very pertinent, at this time, to crave resolution of them, and to desire your *Answer*, concerning this maine duty, which is not fully expressed in your *Covenant*; whereas a more full expression of it had beene very needfull at this time.

4. Lastly, Whereas ye complaine, that wee tooke not sufficient notice of you, while ye were amongst us, ye may easily consider, that our publicke Charges and Employments, together with the shortnesse of the time of your abode here, doe sufficiently vindicate us from any imputation of Neglect in that kinde: and our doores were not closed, if it had pleased you, in Brotherly kindnesse to have visited us: which we ought rather to have expected of you, seeing yee came undesired to the place of our Stations, to deale with us, and also to deale with our people, against our will, before wee had received satisfaction.

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## THE IX. D U P L Y.

**A**S ye doe referre the Reader to your former Answers; so doe we referre him to our former Replies, and Duplyes.

2. The meaning of the Act of the Assembly of *Pearth*, citing the words of the *Psalme* 95. is not (as ye doe interpret it) any perverting the Text, neither tendeth it to inferre thereupon absolute necessity of *Kneeling*, in all worshipping of GOD, or in this part of His worship, in the celebration of the holy *Communion*: but onely to inferre the lawfulnessse and commendable decencie of Kneeling, in Divine Worship; and that it is such a Gesture, as our lawfull Superiours may enioine to be used in GOD'S Worship; and that Religious Adoration and Kneeling, is to bee done to GOD onely, although they sin not who use another Gesture, where this is not required by Authoritie, but another appointed, or permitted.

3. Wee doe not kneele before the Sacramentall Elements, making them the object of our Adoration, either Mediate or Immediate: neither doth the Act of *Pearth* Assembly import any such thing. But all our Adoration, both outward and inward, is immediately directed to GOD onely, with Prayer, and Thanksgiving, at the receiving of so great a Benefit. Wherefore, your objecting of Idolatrie against us here, and in your other *Treatises*, is most unjust. Wee marvell also, how yee doe here referre us to those *Treatises*, which in your twelfth Answer yee seeme to disclaime, finding fault, that any of us should lay hold on them, or build any thing upon them. A likewise yee here alleadge, That the Assembly of  
*Pearth*

DUPEYES.

Pearth made Kneeling necessary in all point<sup>s</sup> of GODS worship; and, consequently, in receiving the holy Eucharist: not remembring, that in your seventh Answer ye said, the Assembly had concluded the five *Articles* as indifferent.

4. Concerning the *Service Booke*, (which now is not urged) wee have already answered. Neither find we any reason of your uncharitable construction of us, or of the disposition of the people, as if they were now become superstitious. Nor doth this time give any just cause of such feares, as are sufficient to overthrow the reasons of that *Act* of *Pearth Assembly*.

5. Wee did not in malice, but in love, say, that such a defence as yee professe here, according to your *Protestation*, and such meetings and conventions doe require the Kings consent and *Authority* to make them lawfull, according to our judgement: whereof some reasons we have expressed before in our second *Reply*, which as yet ye have not satisfied.

6. It seemeth that yee are either not able, or not willing, to answer particularly and plainly, to our interrogatories proponed in our ninth *Reply*: and wee would understand some reason why yee doe so, in such a free and brotherly conference; seeing although ye doe otherwise interpret our meaning, yet truly wee did not propone them to bee snares to you, but to obtaine satisfaction to our selves and others, for a peaceable end. As for your questions which yee throw against us, with plaine profession to worke us discontentment thereby, we shall here make answer to them in meeknesse, and evident demonstration of our peaceable disposition.

Q U Æ S T.



## QUEST. Answered.

7. **Y**our first *Question* concerning the *Service-booke* and book of *Canons*, is no wayes pertinently proponed to us. If we did urge upon you the said books of *Service* and *Canons*, as ye doe now the *Covenant* upon us, wee should particularly and punctually declare our mind concerning them.

8. *To your second Question*, wee answer, that it is our duty to enquire caretully, what is incumbent upon us by the law of God and man, towards our Prince. Wee doe not move questions of state, but doe answer to your propositions, resulting upon matters of state, and we doe labour, as it well becommeth all good Subjects, to be well informed, before wee put our hand to any thing which concerneth our due obedience to our Prince. As for that which here againe ye alleadge of his Majesties Commissioner, and wise States-men, as having received satisfaction from you, wee referre you, as before, to our *Answer* made thereto in our first *Daply*.

9. *To your third Question*, wee answer; Our assertion concerning the unlawfulnessse of Subjects their resisting the *Authority* of free Monarchs, by force of Armes, even although they were enemies to the Truth, and perlecutors of the professors thereof, cannot in the judgement of any reasonable man, import, that wee have the least suspicion of our King, that either hee shall change his Religion, or shall fall upon his religious and loyall Subjects with force of Armes. Wee have often declared in these our *Disputes*, that wee are fully perswaded of our Kings Majesties constancie, in profession of the true Religion, and equitable disposition  
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in ministration of justice. And in testification hereof, we rest satisfied with his Majesties *Proclamation*, against which ye have protested.

10. *To your fourth Question*, wee answer, because that wee doe esteeme Subscription to your *Covenant*, neither to be warrantable by GODS word, nor to be a convenient meane for pacification, we hold it our duty both to withhold our hands from it, and to dehorte our people from it.

11. *To your fift Question*, wee answer, 1. Wee hold it a wrong supposition which ye make, that the Prelates and their followers are labouring to introduce Poperie, and to make a faction. 2. We know our gracious King to be so just, and so wise, and so ripe in yeares and experience, that hee will not suffer any of his Subjects to abuse his Majesties *name*, in the execution of any injustice. 3. To make resistance by force of Armes against the Kings publiek standing Lawes, and against his Majesties publiek *Proclamations*, is not (in our judgement) a convenient or lawfull way for defending of the Religion of the Liberties and Lawes of the Kingdome, and of the Kings *Authority*; but on the contrary it bringeth *Scandall* upon our profession. See our *Reasons* in our second *Duply*.

12. *To your sixt Question*, wee answer, that in all free Monarchies, there is nothing left to Subjects in the case of persecution, by their owne Sovereigne Princes, but patient suffering, with Prayers and Teares to GOD, or fleeing from their wrath, as wee have at length proved in our second *Duply*. This doctrine did the people of *Alexandria* learne of their holy *Bishop Athanasius*, as is evident by their owne words, in their *Protestation*, subjoynd to the Epistle of *Athanasius*,

*sum, ad vitam solitariam agentes. If (say they) be the commandment of the Emperour that wee be persecuted, wee all are ready to suffer Martyrdom.* Εἰ μὴ ἐν τῷ αἵματι [τῷ Ἀγίου] δι' ὁποῖαν ἡμεῖς, ἱταῖοι πάντες μαρτυροῦμε. *Tom. 1. Oper. Athanas. Pag. 868. Edit. Paris. 1627.* As for the nature of the Government of this Kingdome of SCOTLAND, reade the Book of KING JAMES THE SIXT, of Blessed Memorie, entituled, *The true Law of free Monarchies*, and the Preface of the first Booke of REGIAM MAJESTATEM; where it is expressly said of the KING of SCOTTAND, that *He hath no Superiour, but the Creator of Heaven and Earth, Ruler of all things.* This our Answer neither proceedeth from Flatterie, neither from any intention to stirre up princes against their loyall Subiects, nor from any aime at other wordly ends, (as yee doe uncharitably iudge) but from our due Fidelity to our KING, from our true love to our Countrey, and from our upright desire to the Glory of GOD, and the comfort of our owne Soules, in the day of our accounts.

## THE X. DUPLY.

**A**lthough wee take you to be of the number of those who penned the *Late Covenant*, yet pardon us to call your Glosses of it in question, so long as yee doe not satisfie our Arguments, which prove them to bee contrary to the very words of your *Covenant*. Wee have showne in our Replies, and now againe in our fourth Duply, that the words of the *Covenant* import a perpetuall adherence to the whole externall Po-



*licie of the Church, as it was Anno 1581. and the removing of Pearth Articles, and Episcopacie, as of things contrary to the Liberty and purity of the Gospell. Whence we still infer, that these who have sworn the Covenant, are tyed by their oath to vote against Pearth Articles and Episcopacie: and consequently, cannot without prejudice either dispute or give out a decisive sentence concerning them, in the intended Assembly.*

2. Yee say, *Yee will not judge so uncharitably of us, as to thinke us so corrupt, that in our opinion, since the time designed by us, nothing hath entred into the Church, beside Episcopacie, and the Articles of Pearth, which can be prejudiciall to the Liberty and Puritie of the Gospell.* Wee are glad, that although yee judge uncharitably of us, yet yee judge not *so uncharitably*: and although yee thinke us corrupt, yet yee thinke us not *so corrupt*, as not to be sensible of these things. Wee told you our minde before in our fourth D U P L Y, concerning these Abuses, which yee thinke to have beene occasioned by *Pearth Articles*: and now wee tell you, that if *Pearth Articles* and *Episcopacie*, for these their alledged *Consequents*, be altogether removed, the benefit which yee thinke our Church may receive, by removing of them, shall not, in any measure, equall Het Great Losses.

## THE XI. DUPLY.

**V**VEE complained in our D E M A N D, of the uncharitablenesse of *your Followers*, who calumniate us, as if wee were Favourers of Poperie. And  
to

to show how unjust this Calumnies is, wee declared, that wee are ready to sweare and subscribe our *Nationall Confession of Faith*, ratified and registrated in Parliament: to which declaration wee have now added our Oath, which wee did sweare when we received the Degree of Doctorate in Theologie, and have solemnly againe renewed it, *Pag. 15. 16.* In your Answer to that Demand, yee sleighted our Complaint, and did not so much as once mention it; which made us in our Reply to complaine also of *you*, who have shewn yourselves so unwilling to give us that Testimonie of our Sincerity in professing the Truth, which all who know us, thinke to bee due to us. Wee expected that in your second Answer to that Demand, this fault should have beene amended. But, contrary to our expectation, wee perceive, not onely that yee are insensible of the grievous injurie done to us, by the calumnious reports of others, but also that yee have busied your owne wits, to *enquire*, as yee say, *in matters*, to search, and to try our wayes, and to expiscate what yee could against us, by the unfriendly testimonie of some, who, perhaps, are displeased with us, as *Achab* was with *Micajah*, for the freedome of our Admonitions. *Charity*, yee know, *thinketh no evill*, *1 Cor. 13. 5.* and covereth a multitude of transgressions, *Proverb 10. 12. 1 Pet. 4. 8.* But uncharitable Inquisition, and prying into other mens doings, not onely discovereth those infirmities, unto which God will have every one of us subject, for humbling of us; but also bringeth even upon good men, a multitude of undeserved Aspersions. BRETHREN, wee intend not to give you a Meeting in this; for our Resolution is, *not to be overcome of evill, but to overcome evill with good Rom. 12. 21.* And wee are glad to suffer this for His Cause, whose Truth wee maintaine, pittying in you

this great defect of Christian and Brotherly Compassion; and praying GOD, not to lay it to your charge. Wherefore we will not *search and try your ways*, as yee have done *ours*: but we will reflect our thoughts upon our selves, and see whether or not we be guiltie of these things, which ye here reprehend in us.

2. Ye say, first, That wee have taken *an ample Testimony* to our selves. But what, we pray you, have wee *testified of our selves*; but this onely, that in sincere and zealous profession of the *Truth*, we are not inferiour to others; and, according to our measure, have striven to be faithfull in all the duties of our Calling? Yee have indeed put more into our Apologie, and say, that we have praised our selves, from our frequentie of Prayer, extraordinarie Humiliations, and holinesse of life, and conversation, &c. For, as yee are loath to speake any good of us; so ye would have the Reader beleeeve, that wee speake too much good of our selves. But in this, as yee wrong us, so ye make the Reader to see how negligently ye have read and considered our words. For, whereas in the second part of our Replv, we told you, that *we have other meanes, and more effectually* than your Covenant, to use, for *holding out of Popery*; mentioning in particular, extraordinary Humiliation, frequentie of Prayer, amendment of life, diligence in Preaching, and searching the Scriptures, &c. Yee imagine, that we doe arrogate to our selves *some singularity in using these Meanes*; not considering, that it is one thing to say, *that we may and ought to use these Meanes*; and another thing, to say, *that wee are singular, and eminent, above others, in the diligent use of them.*

3. Next, whereas yee say, that *yeo were desirous, rather to heare that testimonie at the mouthes of others,*  
(as



(as if yee had never heard our Paines and Labours, for the Truth, commended by any) who knoweth not, but in this case, in the which wee stand for the present, it is lawfull, and most expedient to men, to vindicate themselves, and their Fidelitie in their Callings, from the contempt and calumnies of others? VVe have in the Scriptures notable Examples of GODS dearest Saints, who in such cases, yea, in other cases also, without any derogation to their singular humilitie, did fall out into high expressions of their owne vertuous and pious carriage. VWho ever spake so humbly of himselfe as *Paul*, who calleth himselfe *lesse than the least of all Saints*, *Ephes. 3. 8.* and yet elsewhere he saith, that hee *was not a whit behinde the very chiefeest Apostles*; and, that he *laboured more abundantly than they all*, *1 Cor. 15. 10.* *2 Cor. 11. 5.*

4. The defects, which by your strict and curious Inquisition, yee thinke yee have found in us, may bee reduced into two points: One is, that *wee are too sparing in our paines in Preaching*; and, that *we often fill our Places with Novices*. The other is, that *the small Paines which wee have taken, are not fruitfull*. And, to prove this, ye say, that *Poperie hath no lesse increased in our Citie under our Ministry, than any time before since the Reformation*. As for the first of these, to omit that which Modestie will not permit us to speak, either of our owne Paines in Teaching, or of yours, it is verie well knowne, that in the case of Sicknesse, and extraordinary Employments in our Callings, which but seldome doe fall forth to us, it is both lawfull and commendable to see that our Places may bee filled, either with some aetnall Minister, or, failing of that, with able Students of Divinity, approven by public Authoritie, whereof your selves cannot bee ignorant,  
in

in respect of your frequent Peregrinations from your Stations.

5. As for the next point : Although it were true, yet *the Parable of the Seed sowne in divers sorts of ground*, and the dolorous Complaints which these most painfull and thundering Preachers, *Eliab*, 1 *King*. 19. 10. *Isaiah*, 53. 1. *Paul*, *Gal*. 1. 6. and 3. 1. yea, of *Christ* himselfe, *Matth*. 23. 37. and *Luke* 19. 41. 42. made of the hard successe of their labours, may learne you to be more benigne in your censures of us, than you are. In the meane time, it is knowne to his Majestie, to the Lords of Secret Councell, and to all the Countrey here; as also it is evident, by many publicke extant Acts of the said Secret Councell, and of our Diocesian Assemblies, that we have beene as diligently exercised in opposing of *Popery*, as any Ministers in this *KING-DOME*. Neither hath our successe herein beene so bad, as ye have given it out : for since our entry to the Ministry here, scarce hath any man beene diverted from the *Truth*, to *Popery*; some Papists have beene converted to the profession of the *Truth*, and others who were incorrigible, have beene forced to depart from this Countrey. Yea, we thinke, that our successe, in dealing with the Papists, had beene undoubtedly greater, if they had not beene hardened in their Errour, by *your strange and scandalous Doctrines*, repugnant to Scripture, and sound antiquitie.

6. That which yee say in the second part of your Answer, concerning the *powerfull effects* of your *Covenant*, meeteth not with that which we did object, concerning *the unlawfulnessse of it*. For, that which is not in it selfe lawfull, can never bee truly profitable to any. And *SOLOMON* hath told us, that *there is no wisdom*

wisdom, nor understanding against the LORD, Proverbs 21. 30.

7. As for the last part of your Answer, wee have so often told you, that your feare of the in-bringing of the *Service-Booke* and *Canons*, is causelesse: and yee have so often denyed this, that it were folly to weary the Reader any more with this matter. In the meane time, wee tell you, that if your *Covenant* be unlawfull in it selfe, (as wee still thinke it to bee) your feare, although it were justly conceived, will never free your Soules of the guiltinesse of it.

## THE XII. D U P L Y.

TO justifie or excuse your omission of publicke disallowing and condemning the publicke disorders, and miscarriages of some who have subscribed the *Covenant*: especially the offering of violence to Prelates, and Ministers in time of Divine Service, and in the House of GOD, whereof wee spake in our twelfth Demand, and Reply: ye answer, first, that yee acknowledge not the *Service-Booke* for the LORDS Service. Yee might say the same of any *Service-Booke*, (if yee allow the Reasons lately set forth in Print against the *Service-Booke*) for there a *Prescript forme* of Prayer is condemned, which directly crosseth the practise of the *Vniversall Church of CHRIST, Ancient and Recent*.

2. Yee alleadge, that yee acknowledge not the usurped Authority of Prelates, for Lawfull Authority. For  
P ought



*Altar. Damasc.  
pag. 120. Dispute  
against the En-  
glish-Popish Ce-  
remonies, pa t. 3.  
cap. 8. digres. 1.*

*Favorabiliores  
rei potius quam  
actores habentur.  
ff. Lib. 50. Reg.  
125.*

ought we can perceive, by the Doctrines of those with whom yee ioyne, yee acknowledge no lawfull Authority at all in Prelates, above your selves, and other Ministers: and yee seeme so to insinuate so much here, by blaming us for calling them Reverend and holy Fathers. We are perswaded of the lawfulness of their Office, and therefore are not ashamed with Scripture and Godly Antiquity, to call such as are advanced to this Sacred Dignity, *Fathers*, and *Reverend Fathers*. Neither should personall faults alleadged by you, hinder our observance, till what is alleadged be clearly proven. For so long as things are doubtfull, wee should interpret to the better part, *Luke 6. 37*. And it is a Rule of Law, that in a doubtfull case, the state of a Possessor is best; and consequently, *of him that hitherto hath bene in a Possession of a good name*: as also, that in things doubtfull, wee should rather favour the person accused, than *him that accuseth*.

3. If yee be of this same iudgement with us concerning the lawfulness of their Office, why doe ye not reverence them as well as wee? But if their very Office seeme to you unlawfull, wee esteeme your iudgement contrary to holy Scripture, to all sound Antiquitie, and to the best Learned amongst Reformed Divines. Heare what *Melancthon* saith, *I would to GOD, I would to God it lay in mee, not to confirme the Dominion, but to restore the Government of Bishops: for I see what manner of Policie wee shall have; the Ecclesiasticall Policie being dissolved, I doe see, that hereafter will grow up a greater tyrannie in the Church, than ever was before*. And againe, in another Epistle to *Camerarius*, hee saith, *You will not beleve how much I am hated by those of Noricum, and by others, for the restoring of Iurisdiction to Bishops*. So our Companions fight for their

*Melanct. in an  
Epist. to Cam-  
erarius, in Concil.  
Theol. g.  
Melanct. in an  
Epist. to Cam-  
erarius, in Concil.  
(Theol. pag. 20.  
Quo iure enim  
icebit. nobis*

their owne Kingdome, and not for the Kingdome of *dissolvere munda-*  
Christ. So in other places. See *Bucer, de Regno Christi, trias Ecclesia-*  
Pag. 67. *ficam? Si Epi-*

*ce:unt illa, que equum esse eos concedere? Et ut liceat, ce tē non expedit. Semper ita*  
*sentit ipse Lutherus, quem nulla de causa quidam, ut video, amant, nisi quia beneficio ejus*  
*sentit:unt se, Episcopos excussisse & adeptos liberatem minime uilem ad posteritatem. So*  
*in an Epist. ad Episc. Augustin. Deinde velim hoc tibi persuadeas de me deq. multa alia*  
*nos optare, ut pace constituta Episcoporum potestas sit incolumis. Et hanc plurimum pro-*  
*desse Ecclesiis judicamus.*

4. Thirdly, Yee alledge the zeale of the people; by  
reason whereof yee say, that it was nothing strange, that  
in such a case, *they were stirred up to oppose.* Suppose they  
had opposed, yet that they should have to opposed, as  
to have offered violence to Sacred persons, Prelates  
or Ministers, who are spirituall Fathers, seemeth to  
us very strange, for all that hitherto yee have said.  
There is no zeale without the extraordinary instinct of  
Gods Spirit, which can warrant men destitute of *Auth-*  
*ority*, to lay their hands on such persons. *Touch not*  
*Mine anointed, and doe My Prophets no harme*, saith  
the LORD, *Psalme 105. Let all things be done de-*  
*cently and in order*, saith S. Paul, *I Cor. 14. 40. GOD is*  
*not the Author of confusion or tumult, but of peace*, saith *Septimus xpois*  
that same Apostle there, *Verse 33. To this purpose λόγος αὐτοῦ*  
*Gregory Nazianzene, in his 26. Oration, speaking of uns ἀσχητό.*  
the chiefe causes of division in the Church, saith, One  
of them is *unrulie ferventnesse without reason and*  
*knowledge*, and that another is, *disorder and undecencie*,  
*ἀταξία καὶ ἀνομία.*

5. The sonne should account the person of his Father  
Sacred, *ff. de obsequiis, Leg. 9.* So wee ought also to  
esteeme of our Spirituall Fathers: and therefore, to  
offer iniurie to their persons, and that in time of Di-  
vine Service, must needs bee a grievous sinne. In the

*Siquis cum sacra mysteria celebrantur, in sanctam Ecclesiam ingrediens, Episcopo, aut Clerico, aut Ministris alii Ecclesie injuriam aliquam inferat: jubemus hunc verbera sustinere, & in exilium*

*mitti. Si vero hec sacra Ministeria contrahaverit, aut celebrare prohibuerit: capitaliter puniatur. Hoc ipso & in Litanis, in quibus Episcopi, aut Clerici reperiuntur, custodiendo. Et si quidem injuriam solum feceritis, verberibus exilioque traditur. Si vero etiam Litaniam concusserit, capitale periculum sustinebit: & vindicare jubemus non solum civiles, sed etiam militares judices.*

*Novell Constitutions of Justinian, Authen. Collat. 9. Tit. 6. Novella 123. de Sanct. Episcopis, &c. Cap. 31.* there is a remarkable Law to this purpose, cited upon the Margin. The like Law we find in *Cod. Justin. Lib. 1. Tit. 3. de Episcop. & Clericis, Leg. 10.* Now although in these imperial Lawes the sanction be severe, yet wee wish no such severity to be used amongst us; but praying God to forgive them who have transgressed, we desire them to consider, that anciently among Christians, such doings were greatly disallowed.

In his second Homilie upon these words, Salute Priscilla and Aquila, To. n. 5. Edit. Savil. p. 327.

6. S. Chrysostome, speaking of the reverence due by people to Pastours, saith, *A man may now see, that there are not so great Scoffes and reproaches used by the unfaithfull, against the Rulers, as by those that seeme to be faithfull, and to bee joyned with us. Let us therefore inquire whence cometh this negligence, and contempt of piety, that wee have such a hostility against our Fathers. There is nothing, there is nothing that can so easily destroy the Church, as when there is not an exact joynture of Disciples to their Masters; of children to parents, and of them that are ruled with their rulers. Hee that hath spoken evil against his brother, is debarred from reading the divine Scriptures, (for what hast thou to doe to take my Covenant in thy mouth? saith the LORD, and subjoynest this curse, Thou shalt stand and speake evil of thy brother,) and thinkest thou thy self worthy to come to the sacred porch, who accusest thy spirituall Father? How agreeeth this with reason? For if they who speake evil of Father or Mother should dye according to the Law; of what judgement*



judgement is he worthy, who dare speak evill of him who is much more necessary and better than those Parents? Why feareth he not that the earth should open and swallow him, or that thunder should come from Heaven and burne up that accusing tongue? See him also, Lib. 3. de Sacerdotio, Cap. 5. & 6.

7. In the next place, ye say, that the keeping of Gods House from pollution and superstition, belongeth to Authority, to the community of the Faithfull, and to every one in his owne Place and Order: but certainly, if every one, or all the community keepe their owne Place and Order, they can doe nothing in this, by way of force, without, farre lesse against Authority. Hence Zanchius, in his first Booke of Images, Thes. 4. saith, *Without Authority of the Prince, it is lawfull to none in this Countrey to take Idols out of Churches, or to change any thing in Religion: he that doth so, should be punished as seditious.* This he confirmeth by reason, and by the testimonie of Saint Augustine, To. 10. de Sermone Domini in Monte, Hom. 6. And a little after he subjoyneth; *Augustine handleth this Argument piously, he dehorieth his people from such a practise, and saith, That it is pravorum hominum, & furiosorum circumcellionum.*

8. As for your vehement Accusations and Threatnings. (here, and Answer 14) against the writer of the late WARNING to the Subjects in SCOTLAND, ye may easily perceive, by the Printed Edition of that WARNING, and by the Printed Editions of our REPLYES, that that offence is taken away. And now, Reverend Brethren, why are yet pleased thus to digresse from the matter in hand, to wake and hold on foot personall quarrels against your brother, by digging up buried words, and renewing haske interpretations thereof, contrary to his loving intention, and after that

that himselfe, for satisfaction to all men, hath so publicly disallowed and abolished these words? This uncharitable dealing can bring no advantage to the cause which yee maintaine, but rather maketh it the more to bee disgusted, in consideration of your too great eagernesse to stirre up hatred against your neighbour, and to work him trouble; whom ye ought not to persecute with implacable wrath, which worketh not the righteousnesse of GOD; nor to exasperate against him his other deare Country-men: but rather, as well be seemeth your profession and calling, yee ought to exhort them to the most favourable construction of things, and to Christian placability, and to the entertaining of their wonted loving affection towards him. As for these our present questions, wee desire Theologically onely, and peaceably, to confer of them with you, or any other our Reverend Brethren of our owne calling.

9. Ye say that Master *Knox* spared not to call *kneeling* a diabolicall invention. If ye allow this saying, how can it bee, that in your Covenant, intended for removing of Innovations, and recovering of the Purity of the Gospel, ye expressly aimed not at the abolishing of this ceremonye, which is so hatefull in your eyes? But if yee doe not approve this his saying, why did ye not choole rather, in charity to cover this escape of so worthy a personage, than openly to blaze it abroad?

10. Ye have needlessly drawne into your discourte mention of *Irenicum*. Of which worke, for mitigation of your unpeaceable censure, bee pleased to take notice of the judgement of that most worthy Pastor, and most grave and learned Divine, Dr. *James Vsser*, Archbishop of *Armagh*, Primate of all *Ireland*, in this his Epistle written to the Author.

*Aug lib. de unico  
Baptismo, cap.  
13. O quam detestandus est error hominum,  
qui clarorum virorum quedam  
non rectè facta  
laudabiliter se  
imitari putant,  
à quorum virtutibus alieni  
sunt.*

VIR EXIMIE;

**S**umma cum voluptate *Εἰρηνικὸν* tuum perlegi: eamq;  
Patrie tue felicitatem sum gratulatus, quod novum  
tandem produxerit *Εἰρηνάρχον*, qui eam ipse praestitit diligen-  
tiam & virtutem, quam olim externi Ecclesiae (quum non  
admodum dissimiles de adiaphoris oborta lites earum pacem  
perturbarent) exhibuit ille Vetus; qui *εἰρηνάρχης* τὸς ἰσὺ τῆς  
*ἐκκλησίας*. αὐτῷ τε τῷ τετάρτῳ *εἰρηνόπου* &, καὶ τῆς ἡσυχίας  
οὐκ ἐπὶ τῆς παρεκκλῆς τε καὶ ἐκκλησίας.

Euseb. Lib. 5.  
Hist. Eccles.  
cap. 25.

Nulla salus bello: ipsiq; bello salus si qua sit, non alio  
quam pacis nomine ea continetur. Nam & de \*pace belli  
Vriam, opinor, à Davide aliquando interrogatum memi-  
nisti.

לשם  
המלחמה  
2 Sam. 11.7.

Iam verò, pro *εἰρηνικῷ*, scriptum remitto tibi ego *πῶς*  
*κὼς* sed quod jucundum praebeat spectaculum Midianitico-  
rum satellitum inter se manum conferentium, & mutuo isto  
bello Ecclesiae nostrae pacem promoventium.

Judic. 7.22.

Tu, quicquid hoc est munusculi, ut ab homine optimè er-  
gate affecto transmissum suscipe, & me (ut facis) ama.

Pontanae, in Hibernia, III, Id. Decembr. anno repa-  
rate salutis 1633.

Tuus in CHRISTI Mini-  
sterio conservus

JACOBUS ARMACANUS.

Me juvat alma quies, gens haec fera bella minatur,  
Et quoties Pacem poscimus, arma crepat.

Atth. Ionsl. Pa-  
raph. Psal. 120.

THE



## T H E XIII. D U P L Y.

**Y**E repeat your former Answer concerning your Interpretation of the clause of forbearance, which wee have already refuted in our former *Replies*, neither doe yee bring here any new confirmation thereof: And therefore all the three *Scandals* mentioned in our 13. *Demand*, doe yet remaine unremoved.

2. Although your Interpretation were admitted, which wee cannot admit, yet at least the third *Scandall* were no wayes avoidable thereby, (whatsoever may bee supposed concerning the other two,) and that because of the reason expressed in our 13. *Reply*; to which your Answers here are not satisfactorie. 1. Yee doe insinuate, that yee thinke our Oath of obedience to our Ordinarie, and *Pearch* Constitutions, not lawfull in it selfe: which we are perswaded is very lawfull. 2. Yee would seeme to inferre the unlawfulness of it, by challenging the *Authority whereby it was exacted*; and al- leading that *there is no Ordinance made Civill or Ecclesiastike, appointing any such Oath*. This reason (although it were granted) hath no strength at all, to prove that which yee intend, to wit, that either our Oath is in it selfe unlawfull, or that wee may now lawfully break it: for our swearing of that Oath is not against any lawfull *Authority*, either divine or humane: and in such a case, Oaths concerning things lawfull, ought to bee kept, whether they bee required by appointment of a publicke Ordinance, or not: which whosoever denyeth, hee openeth a patent doore to the breaking of lawfull Oathes, in matrimoniall and civill contracts, and many other cases, daily incident in humane

mane conversation. Also the exacting of that Oath was clearly warranted by two *Acts of Parliament*, viz. *Parliament 21. of King James the 6. holden at Edinburgh, Anno 1612. Chap. 1. and Parliament 23. of King James the 6. holden at Edinburgh, Anno 1621. Act. 1.*

3. Yee take upon you to call in question, *with what conscience that Oath was given.* How oft, Brethren, shall we exhort you to forbear indging of other mens consciences, which are knowne to God onely? *Indge not, that ye be not judged, Mat. 7. 1.*

4. Yee alleadge, we cannot answer before a *Generall Assembly for our Oath, and the Scandall risen thereupon.* No man needeth to be ashamed before a *Generall Assembly*, or any other *Indicatorie*, of his lawfull and due obedience which he hath given to the publicke Constitutions of the Church of *Scotland*; and to his Maesties standing Lawes; or of any lawfull Oath, whereby hee hath promised that obedience. As for the *Scandall*, it was not given by us, but unnecessarily, and uniuersally taken by you and some others, upon an erroneous opinion, obstinately maintained against the lawfulness of the matters themselves.

5. Ye say, That conceiving the Oath, according to our owne grounds, none of us will say, that we haue sworn the perpetuall approbation and practise of these things, which wee esteeme to be indifferent, whatsoever bad consequent of Poperie, Idolatrie, Superstition, or Scandall, should follow thereupon. Wee answer, 1. These bad consequents are alleadged by you, but not proven. 2. Evils of that kind should be voided by some lawfull remedie. And we doe not esteeme it lawfull for us to disobey *Authority* in things lawfull, although in themselves indifferent:

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indifferent : for obedience commanded by the fift Precept of the Decalogue, is not a thing indifferent. There be other meanes which are lawfull and more effectuell against such evils, as we have specified in our eleventh Reply. 3. We did not sweare perpetuall approbation, and practise of indifferent things ; but knowing these things in themselves to be approvable , wee did sweare obedience to the publicke Lawes, requiring our practise in these things, so long as the Law standeth in vigour, and our obedience thereto is required by our lawfull Superiours. 4. This course wee hold to be more agreeable to our duty, than upon private conceptions of Scandals unnecessarily taken, to break off our due obedience to that Authority which God hath set over us.

6. Out of our assertion (Reply 4.) concerning the administration of the Sacraments in private places to sick persons in case of necessity, ye doe collect, that wee cannot forbear the practise of these, although our Ordinarie, and other lawfull Superiours, should will us to doe so. And hence yee inferre, that herein Pearth Assemblie, for which wee stand, is wronged by us two wayes : 1. That wee differ in judgement from them, about the indifferencie of the five Articles : and next, that at the will of our Ordinarie, and ye know not what other lawfull Superiours, we are ready to forbear the practise of these things, which the Assemblie hath appointed to be observed.

7. As for your maine Question, Whether a duty necessary by Divine Law, maybe, or may not be omitted, in case our Ordinaries and other lawfull Superiours should will us to omit it ? Before wee answer to it, wee must expound what wee meane by our other lawfull Superiours, because of your iesting pretence of ignorance hereof. Wee meane hereby, The Kings Maiestie, the Parliament,



Parliament, the Secret Counsel, and other Magistrates and Ecclesiasticall Assemblies, whereunto we owe Obedience in our Practise required by them, according to publicke Lawes.

8. The Question it selfe ye doe expresse more clearly in your Answer to our fourth Reply; where yee alleadge, that wee finde some of the Pearth Articles so necessary, that although the Generall Assemblie of the Church should discharge them, yet wee behoved still, for conscience of the Commandement of God, to practise them.

Thus are we brought to this generall Question;

*Whether or no any thing necessary (or commanded) by Divine Law, may, in any case, without sinne, be omitted, when publicke humane Authority dischargeth the practise thereof?*

For resolving of this Question, wee desire the Reader to take notice of these Theologicall Maximes, received in the Schooles, and grounded upon Holy Scripture.

9. *Affirmative Precepts* doe binde at all times, but not to all times, but onely as place and time require; that is, when opportunity occurreth. [*Præcepta affirmativa obligant semper, sed non ad semper, nisi pro loco & tempore; id est, quando opportunitas occurrat.*] But *Negative Precepts* doe binde at all times, and to all times. [*Præcepta negativa obligant semper & ad semper.* <sup>a</sup>] As for example; A man is not obliedged to speake the truth at all times; for hee may bee some

<sup>a</sup> Thom 1. 2. qu. 71. art. 5. ad 3.  
<sup>m</sup> Ponavens in 1. sent. dist. 48. art. 2. qu. 1. in resolutione. Scotus in 3. sent. dist. 9. qu. unica, num. 4.

time lawfully silent, but he may never lawfully lie.

10. Of *Affirmative necessary Duties*, some are the weightier matters of the Law, [*τὰ βαρύτερα τῶ νόμου*] as Judgement, Mercie, and Faith, *Mat. 23. 23.* Others, lesse weighty, such as are those of the *Peartb Articles*; which wee call *necessary*, and ye doe reiect.

11. The exercise of some *Affirmative necessary duties*, may be sometimes omitted, by Authority, without sinne, for the publicke Peace, or some pressing necessity. Thus *Moses* permitted repudiation of a mans married wife, not fallen into adultery; neither did he urge strictly the *Affirmative duty of adherence*, and that for the hardnesse of their heart. Wherein *Moses* had respect to the Peace and Unity of the Tribes of *Israel*, as *Alexander Alesius* observeth, in his *Summe of Theologie*. Part 3. Qu. 46. Membro 1. Art. 1. & Art. 2. *David* did not execute in his owne time judgement against *Ioab*, for his murdering of *Abner* and *Amasa*; because the sonnes of *Zerviah* were too hard for him. Circumcision was omitted, because of the uncertainty of their abode in one place, when the people were with *Moses* in the Wilderness.

12. Exercise of Ecclesiasticall Discipline, against open obstinate offenders, is an affirmative duty, incumbent, by divine Law, upon the Pastours, towards those who are committed to their charge. Yet it may and ought to be forborne, when it cannot be used without an open rupture, and unavoidable Schisme. Because in such a case the publicke peace is rather to be looked to, lest in our inconsiderate zeale to separate the Tares, wee pluck up also the Wheat. And what wee cannot get corrected by censure, wee can doe

doe no more but mourne for it, and patiently wait  
till God amend it, as *Augustine* proveth at length,  
*Lib. 3. contra Epistolam Parmeniani, Cap. 1. & Cap. 2.*  
& *Lib. de fide & operibus, Cap. 5.* For in this time  
(saith *Gregorie*) the holy church doth correct some thing  
by fervour, some thing shee tolerateth by meeknesse, some  
things by consideration shee dissembleth, and beareth so that  
often by bearing and dissembling, shee compasseth [or purgeth  
away] that evill which shee hateth. And *Prosper* saith,  
For this cause therefore, they must with gentle piety be born  
with, who for their infirmity, may not be rebuked.

*Gregor. respons.*  
*ad 7. interrogati-*  
*onem Augustini*  
*Campanensis. In*  
*hoc enim tempore*  
*sancta Ecclesia*  
*quedam per ser-*

*vorem corrigit, quedam per mansuetudinem tolerat, quedam per considerationem dissimulat,*  
*atque portat, ut sepe malum quod avertitur, portando & dissimulando capessat. Prosper.*  
*Lib. 2. de vita contemplativa, Cap. 5. Propter hoc ergo, blanda pietate portandi sunt, qui*  
*inrepari pro sua infirmitate non possunt.*

13. When a doctrinall error (not being fundamen-  
tall) prevaileth by publique Authority in any Church,  
a private Pastor or Doctor espying it, may lawfully and  
laudably, forbear publike striving against it, when hee  
evidently perceiveth, that unavoidable Schisme  
would follow thereupon. In such a case hee should  
content himselfe, to feed his hearers with that whole-  
some Milke of the Word, which they may receive, and  
delay the giving of stronger Food unto them, because  
of their infirmity: Considering that more necessary and  
weightier Duty, which hee oweth for preservation  
of Order and Peace; and labouring, in a milde and  
peaceable manner, to cure them. To this purpose be-  
longeth that saying of *Gregory Nazianzen*, Let no man  
man, therefore, be more wise than is convenient, neither  
more legall than the Law, neither more bright than the  
Light, neither more straight than the Rule, neither higher  
than the Commandement. But how shall this be? If

*Nazian. orat. 26.*  
*tom. 1. pag. 446.*  
*& 147. Ed. 1.*  
*Græcol. Paris.*  
*A. 1630.*



we take knowledge of Decencie, and commend the law of Nature, and follow Reason, and despise not good order. [*et ut dicitur super dicitur.*] And that of the ancient Church of Lions in France, neare eight hundredth yeares agoe; Who doth not cal any and peaceably moderate that which he thinketh, but is ready incontinent to Contentions, Dissentions, and Scandalls, altho hee have not an hereticall sense, most certainly hee hath an hereticall minde.

*Eccles. Iudg.  
Lib. de tenenda  
veritate Scrip-  
turae post redit.*

[in Bibl. Patr. Tom. 4. Part. 2. Edit. 4.] *Qui non tranquille & pacifice moderatur quod sentit, sed statim paratus est ad contentiones, dissensiones, & scandala, etiamsi non habeat Hereticum sensum, certissime habet Hereticum animum.*

14. Divine Institution, by the Ministerie of the Apostles, craveth Deacons, ordained by Imposition of hands, for all their life time, *Acts 6*. Yet in our Reformed Church of *SCOTLAND* wee have no such Deacons. Which OEconomically defect, necessitated by detention of Church maintenance necessary for their sustentation, wee hope shall not bee imputed to our Church, as sinne, so long as Shee despiseth not that Institution, and acknowledgeth, and lamenteth, this deficiency, and endeavourerh, by peaceable lawfull meanes, to have it remedied.

15. Altho some *Affirmative Duties*, necessary by Divine Precept, doe give place, sometimes, to other more weighty, and more pressing Duties, (as the saving of a stranger may bee omitted, for saving my father, or my brother, or my sonne, out of the same danger, when I am able onely to save one of them. And many such like examples doe occurre :) yet it is never lawfull to condemne or oppugne such Duties as evill, or superstitious, or scandalous in themselves, neither  
to

to ranke them amongst things in themselves indifferent.

16. Hence we doe inferre, that notwithstanding of the necessity of those of the *Peartb Articles*, which wee call *necessary*, yet sometimes the practising of them, may become not necessary, and the omission thereof not sinfull, publicke Authority, and the necessity of the peace of the Church, so requiring. Some time, indeed, the omission of a thing prescribed by an Affirmative Divine or Humane Law, may bee faultlesse: But it is never lawfull for Subjects, to transgresse the Negative part of the Divine Precept, by resisting with force of Armes, that Power whereunto GOD hath subjected them, and to which Hee hath forbidden them, to make such resistance. Neither is it at any time lawfull for Pastors and Teachers to teach erroneous doctrine.

*Thom. 2. 2. q. 43. art 7. Propter nullum scandalum quod sequi videatur, delectet homo, praetermissa veritate, falsitatem docere.*

17. Ye doe attribute to us, as a great absurdity, that at the will of our Ordinary, and other lawfull Superiours, wee are ready to forbear the practice of these things which the Assembly hath appointed to be observed. And this yee inferre from the necessity of Administration of the Sacraments, sometimes in private places, according to our judgement. Certainly, yee will have much adoe to make good by right Logicke, this your inference from such an *Antecedent*. But to speake of the matter of the *Consequent*, for satisfaction to the Reader, wee finde no such absurdity in it, as yee seeme to proclaime. For, if some Duties appointed by divine Law, give place sometimes to other weighty duties, such as is the keeping of publicke peace and good order, as we have already showne; much more may a thing, notwithstanding of any humane Law appointing it to be observed, bee for these

these respects omitted, at the will and direction of those Superiours, to whom wee owe our obedience required by that humane Law, and who have power to dispence with our practice in that part.

## THE XIV. D U P L Y.

**I**F the words of the Covenant be plaine, (say ye) concerning the mere forbearance, and speake nothing of the unlawfulnessse, no mans thoughts can make a change. But wee have given our reasons, which iustly move us to require greater plainnesse; neither have wee as yet received satisfaction concerning those reasons.

2. In our 14. Reply, wee said, That your Band of *Mutual defence against all persons whatsoever*, may draw Subiects, perhaps, to take armes against their King, (which GOD avert) and consequently from that loyalty of Obedience which they owe to their Sovereigne and ours; except yee declare and explaine your selves better than yee have hitherto done. To this ye answer, that, by this Reply we doe a threefold wrong: One to our selves, another to the Subscribers, the third to the Kings Maiesty. But ye have not directly answered to the point proponed by us.

3. The wrong which ye say wee doe to our selves, is *in forging from the words of the Covenant, impediments, and drawing stumbling blockes in our owne way, to hinder our Subscription*. This your wrongous asseveration we iustly deny, protesting, as wee have often done, that wee doe walke sincerely in this matter, according to  
our



our light, *Not forging to our selves impediments, nor drawing stumbling blocks in our own way*; but clearly shewing the impediments and stumbling blocks, which the Contrivers of the *Covenant* have laid in our way, by their very incommodious expression, irreconcilable (in our iudgement) with your exposition.

4. Ye say, *wee wrong the Subscribers, in changing the state of the Question, and in making a divorce betwixt Religion and the Kings Authority, which the Covenant joyneth together, hand in hand.* Wee doe no wayes wrong the Subscribers, when wee propone uprightly our iust Scruples, as wee in our Consciences doe conceive them, whereby wee are moved to withhold our hands from that *Covenant*: whereof one is, the feare of unlawfull resistance to Authority, if we should hold to that *Covenant*; howsoever yee will not suffer to heare patiently this obiection, because in your *Covenant* yee doe professe the conjunction of Religion, and the Kings Authority: which profession of yours, doth not sufficiently serve for a full answer to our obiection, against those other words of that same *Covenant*, whereupon our Scruple did arise. To cleare this, wee wish you to answer directly to this our present *Demand*: Whether or no, in case of disagreement, (which GOD avert) thinke yee that the *Covenanters* are obliged, by vertue of their *Covenant*, to make open resistance by force of armes? If yee thinke they are obliged to make resistance, then wee desire your answer to the Reasons and Testimonies brought in our 2. *Duply*, proving the unlawfulnessse of such resistance. But if yee thinke that they be not obliged, then declare it plainly.

5. *But most of all, yee say, wee wrong the Kings Majesty,*

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*Majestie, in bringing him upon the Stage before his Subjects, in whose minds we would (as yee doe uniuersally atleadge) beget and breed suspitions of opposing the Truth, of making Innovation in Religion, and of dealing with the Subjects contrary to his Lawes and Proclamations, and contrary to the Oath at his Coronation. Wee answer; we have not brought, but have found his Maiestie upon this unpleasant Stage, opposing himselfe openly to your Covenant, with solemne protestations against all suspitions of opposing the Truth, or making Innovation of Religion, or dealing with the Subjects contrary to his Lawes and Proclamations, or contrary to the Oath at his Coronation. This his Maiesties declaration, against which ye have protested, we have willingly received, and doe truly beleieve it.*

6 What the most honourable Lords of his Maiesties privie Councell have done, concerning his Maiesties last Proclamation, and upon what motives, their Honours themselves doe know, and his Maiesties High Commissioner, hath publickly declared in his printed *MANIFESTO*, contrary to some of your Asseverations, concerning the proceeding of that Honourable Boord.

7. Yee professe here, that *It becommeth you to judge charitably of his Majesties intentions*, although yee disallow the *Service-Booke*, and *Canons*, as containing *a reall Innovation of Religion*; and doe affirme, that the intention of the Prelates, and their Associates, the Authors and Contrivers of the Bookes, is *most justly suspected* by you. Wee have told you already, that concerning the matters contained in those Bookes, it is not now time to dispute, the Bookes themselves being discharged by his Maiesties Proclamation, and a royall promise made, that his Maiestie will neither now nor hereafter, presse the practise of the foresaid *Canons* and

and *Service Booke*, nor any thing of that nature, but in such a faire and legall way, as shall satisfie all his Majesties loving Subjects; and, that his Majesty neither intendeth Innovation in Religion or lawes. As for the intentions of his sacred Majesty, wee doe heartily and thankfully acknowledge them to bee truly conforme to his Majesties gracious Declaration, in that his last Proclamation. And, indeed, it becommeth both you and us to thinke so of them. Neither doe wee take upon us, to harbour in our breasts, any uncharitable suspicion, concerning the intentions of those others of whom yee speake; seeing they stand or fall to their owne master, and the thoughts of their hearts are unknowne, both to you and us; and in a matter uncertaine, it is surest to judge charitably. Yea, wee have many pregnant Arguments to perswade us, that those Reverend Prelates, and their Associates, had no such intention as ye judge.

8. Yee make mention of three wrongs done by us to you: The one, in the WARNING, whereof yee have an answer already given in our 12. *Duply*, where ye did use greater exaggerations, than either the intention of the Warner did merit, or became your charity and profession. And by your repetition of it in this place, ye show, that ye have too great delight to dwell upon such expostulations, whereas Theologicall reasons of the matter in controversie, would better become you in such a **D I S P U T E**. The second wrong is, that (as yee alleadge) we have wronged you, *In withholding our hand and helpe from so good a cause of purging Religion, and reforming the Kurke from so many grosse abuses, and opposing all those who have modestly laboured for Reformation.* But certainly the wrong is done to us by you, in that ye doe, without warrant of *Authority*, obtrude upon us, and upon those committed to our charges, the



*Hieronym. Apol. aduersus Rufinum, que incipit, Lectis litteris, prope finem. Talibus institutis, u. cui respondere non poteris, caput aufer-*

*ra; & lin. uara, que tacerenon potest, feces? Nec magnopere gloriaris, si facias quod Scorpiones possunt facere, & Canis arides. Fecerunt hec & Fulvia in Cicronem, et Herodias in Ioanem: quia ueritatem non poterant audire: et linguam ueri'quam discriminatis ac confoderunt. — Aduersum impiissimos Celsum atque Porphyrium quanti scripsere nostrorum? Quis omissa causa, in superflua criminum objectione versatus est?*

swearing of an Oath, which is against our owne consciences: and because of our iust refusall and opposition, ye doe wrong us also, in misinterpreting our pious and upright meanings, and in making and stirring up collaterall and personall quarrels against us, and threatning us therewith. Thus (if GOD by his speciall grace did not uphold us) might wee be driven, by worldly terrours, to doe against the light of our owne consciences.

9. The third *Wrong* wherewith yee charge us, and for the which ye doe insinuate that we may feare *Trouble*, is (as ye alleadge) in our speeches, in publick and private, and in our *Missiues*, &c. Hereunto we answer, as in our former Replies, That whensoever it shal please you to specifie these speeches, wee hope to give you, and all peaceably-disposed Christians, full satisfaction, and to cleare our selves of that impuration; so that none shall have iust reason to *worke us any trouble*. In the meane time, if our ingenuity would permit us, (as it doth not) to think it a decent course to make use of *Hearknors*, and *Catchers of words*, and to wait for the hauling of our Brethren, some of your owne speeches might be represented unto you, wherein ye would find weaknesse.

10. As for these *Outward or Externall Arguments*, which yee bring here to prove your *Covenanting* to bee *The worke of God*, from the *success* of your *Enterprize*, from the *multitude* of *Subscribers*, and from their *Consentment*, and from their *good carriage*, (which we would wish, in many of them, to be more charitable, and peaceable, and so more Christian, than it is) we cannot acknowledge to be *A Commentary written by the Lord's*

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*owne hand,* (as ye pretend) in approbation of your *Covenant*, unlesse ye first clearly show us the *Text* or *Substance* of your *Covenant*, to be written in the *Holy Scriptures*, in all points thereof, especially in those points wherein ye and we doe controvert, and which onely, at this time, can be pretended against us, seeing wee make opposition onely in those points. And we wish heartily, That leaving these *weake Notes of Truth* to the *Papists*, chiefe acclaymers of them, amongst Christians, (that we speake nothing of aliens from Christianity) ye would be pleased to adhere with us unto the *Holy Scriptures*, as the onely sure and perfect *Rule of True Religion*, and the Heavenly Lamp which GOD hath given us, to show us the Way of Truth and Peace: Wherein the GOD of Truth and Peace direct all our steps, for *Iesus Christ* our *Saviour*, who is our Peace: To Him be Glory for ever: *Amen.*

JOHN FORBES of *Corse*,  
Doctor and Professor of  
Divinity in *Aberdene*.

ROBERT BARON,  
Doctor and Professor of Divinity,  
and Minister at *Aberdene*.

ALEXANDER SCROGIE,  
Minister at old *Aberdene*, D. D.

WILLIAM LESLEY, D. D.  
and Principall of the Kings  
Colledge, in *Aberdene*.

J. A. SIBBALD,  
Doctor of Divinity, and  
Minister at *Aberdene*.

ALEXANDER ROSS,  
Doctor of Divinity, and  
Minister at *Aberdene*.

FINIS.